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PREFACE.



IN introducing the third volume of this series to the public I have to express my satisfaction of the appreciative manner in which the last two volumes have been received.

The translator of this Upanishad Pandit Anganatha Jha M A., F T S., of Darbhanga has I am sure earned the best thanks of the public for making the translation so faithful to the text and the original commentary and bringing out their spirit so well in a foreign language.

As this Upanishad is a big one it has been thought fit to present it in two volumes. The first four Adhyāyas are now published and the second four will form the fourth volume which is now in the press.

MADRAS, }
May 1923 }

V C SESHACHARI
Publisher

The Chhāndogya Upanishad

SRI SANKARA'S INTRODUCTION

OM TAT SAT

Adoration to Brahman! The Chhāndogya Upanishad consisting of eight chapters begins with the word *The syllable Om* &c. and with a view to briefly explain its scope to people desiring to learn it we begin this short treatise giving an easy explanation of it. The connection is this. The complete course of Action (sacrifices) has been comprehended together with a full comprehension of the deities *Prāna* and the rest—such Action being the means to the attainment of Brahman by the road known as the Light &c. as also the Action by itself which (without a knowledge of the Deities) is a means to Brahman by the road known as the Smoke &c. Whoso for those that follow the bent of their natural inclinations and are fallen out of both these roads has been ordained a troublesome fall downwards. But in none of these two roads is there an absolute accomplishment of the end of man and hence that which is

independent of Action, the knowledge of the secondless Self, ought to be explained, setting aside the three courses of metempsychosis (above explained) And with a view to this is the Upanishad laid down Apart from the knowledge of the secondless Self, there is no absolute attainment of the desired end as will be laid down—"Those that know otherwise than thus, and worship others, fall in perishable worlds, while one who takes the contrary course becomes the king of heaven." In the same manner, one who believes in the false doctrine of duality becomes bound And just as the thief becomes burnt and bound when he catches hold of the hot axe (in the course of his ordeal), so does such a person acquire the troubles of metempsychosis Having said this, it is again said that one who believes in the true doctrine of non-duality is neither burnt nor bound, just like one who is not a thief, and for such a one there is a cessation of metempsychic troubles, Liberation. Therefore the doctrine of the secondless Self is not compatible with Action Because, inasmuch as it serves to destroy all distinction of action, agent and result,—the knowledge, brought about by such passages as "Ever existent, one and secondless, the self is all this," cannot possibly be suppressed by any notions If it be urged that "there is the notion derived from the injunction of Actions (which would suppress the aforesaid knowledge)" —(we reply) no because Actions are enjoined for those that have distinct ideas of the Self having the character of the *doer* and the enjoyer, and who are tainted by the discrepancies of affection and

सो

सत्यानास्ति यमः

THE

C h a ' n d o g y a

UPANISHAD

7330

AND

SRI SANKARA'S COMMENTARY

,

TRANSLATED BY

GANGA NATH JHA M.A. F.T.S.

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PUBLISHED BY

V SESHACHARI B.A. B.L. M.R.A.S.

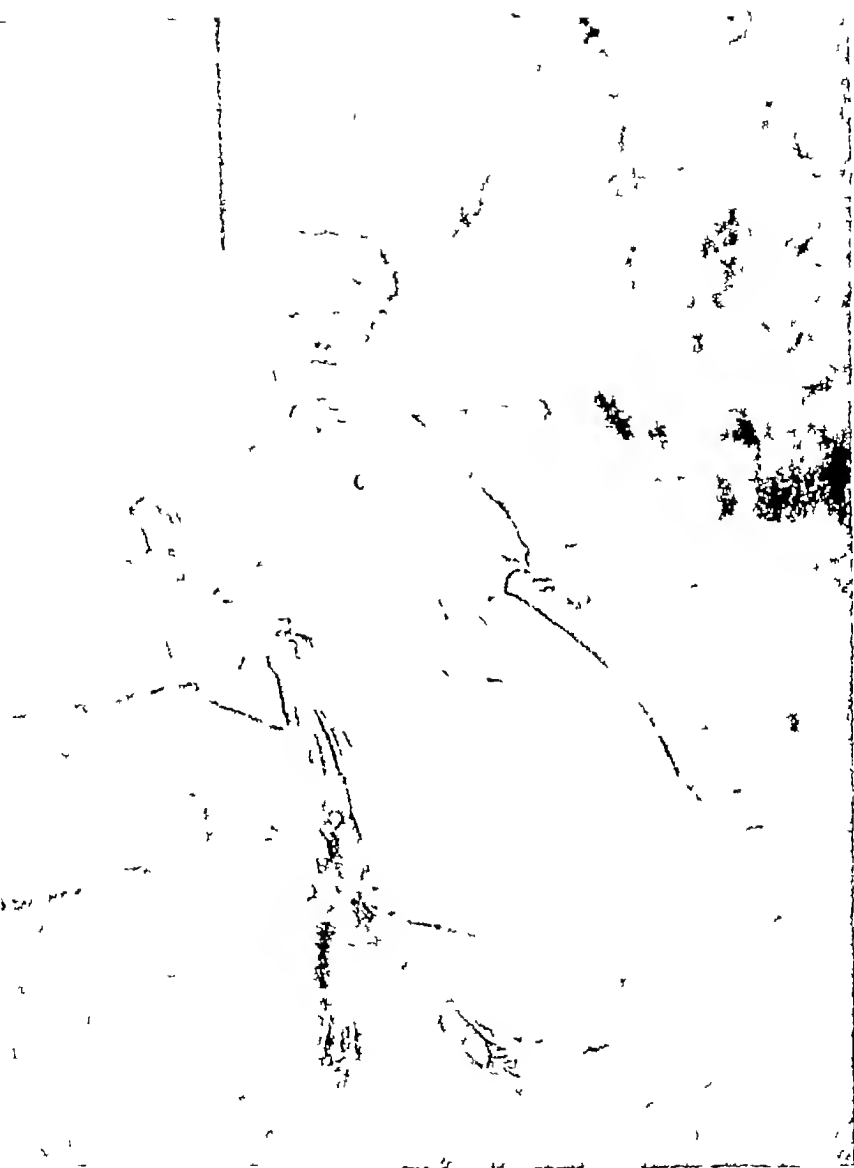
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aversion for the results of actions resulting from the afore said ideas. If it be urged that

Inasmuch as Actions are enjoined for one who has fully comprehended the meaning of the complete Veda Action belongs even to one endowed with the knowledge of non-duality"—(we reply) no the passage "The self existing the one and secondless is all this" serves to entirely suppress the natural idea of the doer and the enjoyer &c., which belong to persons entitled to Action. Therefore it must be admitted that Actions are enjoined for one who is tainted with ignorance &c. and not for one who has a knowledge of non-duality. It is for this reason that it will be declared later on "All these acquire pure (happy) worlds while one resting in Brahman attains immortality. And in connection with this doctrine of non-duality are laid down the various meditations that serve to accomplish certain desirable ends—these meditations having their ends approximate to liberation appertaining as they do to Brahman slightly modified from the Secondless such as those consisting of the Mind and of the *Prāṇa* &c. And inasmuch as these meditations have their end in the prosperity of Actions they are connected with factors of Action. But still there is a similarity between these meditations (and the knowledge of the one Self). On account of the identity of the doctrine of these and of the similarity consisting in the fact of both of these belonging to the function of the mind that is to say just as the knowledge of non-duality is a function of the mind so are also these meditations functions of the mind

and as such there is a similarity "What then, is the difference between the meditations and the knowledge of non-duality?" We explain The knowledge of non-duality is that which removes the idea of the difference among the doer, the deed and the result, &c, which idea is naturally imposed upon the really unmodifying Self, just as the ascertainment of the form of the rope, brought about by the action of light, which serves to remove the false idea of the serpent imposed upon the rope. Whereas meditation as laid down in the scriptures is based upon a certain substratum and consists of the bringing about of a uniform function of the mind with regard to that substratum, uninterrupted by any idea foreign to it. Such is the difference between the two. These meditations, serving to purify one's character and thereby, illumining the real nature of things, are helps to the knowledge of non-duality. And inasmuch as they are based upon a substratum they are more easily accomplished, and as such they are treated of first. And inasmuch as it is the performance of Actions to which people are accustomed, and by abandoning Action it becomes extremely difficult to give up the mind to meditation,—it is the meditation, referring to a part of Actions which is treated of first.

ADHYĀYA I

KHANDA I

ॐ नमोऽस्तु तद्गुणवीम । आदिनि एतन्नामि मय्यत
आख्या १ । १

One ought to meditate upon the syllable *Om* the *udgītha* because people sing beginning with *Om*. Of this (now follows) the explanation (1)

Om — One ought to meditate upon the syllable *Om* — The syllable *Om* is the most appropriate name of the Supremo Self. And when this name is used He becomes pleased just as a man is pleased when addressed by a name dear to him. But here inasmuch as the syllable *Om* used with the particle *it* it is recognised apart from its denotation of the Supremo Self as the mere verbal form of it (which is to be meditated upon). And as such like idols &c., it comes to be an image of the Supremo Self. Thus then being the name and the image of the Supremo Self it becomes the means of the meditation thereof and as such becomes something great comprehended in all the Vedāntas. The greatness of this syllable is further proved by the fact of its being frequently used in the beginning and end of *japa* sacrifice and study of the Veda. Therefore one ought to meditate upon this syllable consisting of letters and being called *udgītha* on account of its being a part of the *udgītha* hymn

That is to say, one ought to bring about a firm concentrated contemplation of *Om*, which is a part and parcel of sacrifices, and is an image of the Supreme Self. The *Sruti* itself mentions the reason of *Om* being called the "*udgîtha*" "*Because people sing, beginning with Om*" That is to say, inasmuch as people begin with *Om*, and then sing (hymns). the syllable *Om* is the "*udgîtha*" "*Its explanation*" *i e*, the explanation or the meditation of the same syllable,—that is to say, an explanation as to its qualities and results, &c "Now begins" is to be added, that is, the full sentence is "now begins its explanation,"

८

एषा भूताना पृथिवी रसः पृथिव्या आपो रस । अपामोषध-
यो रस ओषधीना पुरुषो रस पुरुषस्य वाग्रसो वाच ऋग्रस ऋ-
च साम रस साम्न उद्गीथो रस ॥ २ ॥

The essence of all these beings is the earth, the essence of the earth is water, the essence of water, plants, the essence of plants, man, the essence of man, speech, the essence of speech, *Rik*, the essence of *Rik*, *Sâma*, the essence of *Sâma* is the *udgîtha* (2)

Com —"Of all these beings," moveable and immoveable, the earth is the "essence"—*i e*, refuge or support Of the earth, water is the essence Inasmuch as it is in water that the earth is woven like warp and woof, it is the essence of the earth Of water, the plants are the essence since plants are modifications of water. Of these (plants) man is the essence, inasmuch as man grows out of food (supplied by the plants) Of man, too, speech

is the essence—since of all parts of the man speech is the highest (faculty) Hence speech is called the essence of man. Of speech again *Rik* is the essence being a grade higher than it. Of *Rik* *Sāma* is the essence still higher than the former. And of *Sāman* the *udgītha*—the syllable *Om*—is the essence highest of all and it is this that is the subject treated here.

स एव मन्त्रोऽयमस्य परमं परार्थोऽयमा वदुर्हीथ ॥ ३ ॥

That *udgītha* is the best essence of the essences the supreme deserving of the highest place the eighth (3)

Com.—This syllable *Om*, called the *udgītha* is the best essence of all the essences *beings* &c.

The Supreme—because it represents the Supreme Self. *Ardha* is place and “*para*” is highest and “*parārdhya*” is that which deserves the highest place on account of its being the object of meditation like the Supreme Self. The eighth—in the order of the aforesaid essences earth and the rest.

यत्तमो यगमवतमत्पतमस्तम यत्तमः यगम उद्गीथ इति त्रिमृष्ट मयति ॥ ४ ॥

What is the *Rik*? What is the *Sāma*? What is the *udgītha*? This is what is (now) considered. (4)

Com.—It has been said that of speech *Rik* is the essence. Now what is this *Rik* what this *Sāma* and what this *udgītha*? The repetition of “*Katama*” is meant to signify the great regard (in which the secret of these is held). *Objection* according to Pāṇini the affix *datamach* is used only when there is a question with regard to many genera. But

in the present case there is no multiplicity of the genus *Rik*, and as such, wherefore the use of the affix *datamach*? *Reply*. This objection does not apply to the present case, the compound "*jâtipari-prasna*" (in the *sûtra*) means 'the question with regard to the genus of many individuals', and in the case in question, we have multiplicity of the individual *Riks* as composing the genus *Rik*. The compound does not mean 'the question of many genera'. *Objection*. But the example cited—'what is *katha*' becomes possible only when the compound is interpreted as 'the question of many genera', whereas if it be interpreted as 'the question of the genus with regard to many individuals,' the example cited could never be applicable. *Reply*. But this objection too does not hold, inasmuch as in the case of the '*katha*' too, our interpretation applies equally well, since there too, the question is with regard to the multiplicity of individuals included in the genus '*katha*'. If the word meant the 'question of genera', then you would have to lay down another rule in order to explain such cases as "what is *Rik*, &c?" "This is considered"—i.e., an enquiry is made into this

वागेवक्प्राणिः सामोमित्येतदक्षरमुद्गीय ।

तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चक्च साम च ॥ ५ ॥

Speech is *Rik*, breath is *Sâma*, the syllable *Om* is the *udgîtha*, now Speech and Breath, or *Rik* and *Sâma* constitute a couple (5)

Com—The consideration being done, the reply (to the questions) becomes appropriate, and this is that—'Speech is *Rik*, &c' Even though Speech

and *Rik* are identical yet the *udgitha* does not cease to be the eighth (of the essences above enumerated) because the two sentences (the one enumerating the essences and the present one are altogether different and do not affect one another) inasmuch as the (present) passage "The letter *Om* is the *udgitha*" &c. means to lay down the results attainable by the knowledge of the *udgitha*; while the other passage lays down the simple fact of the *udgitha* being the highest essence. Since Speech and Breath are the sources of *Rik* and *Sama* therefore Speech is said to be *Rik* and Breath *Sama*. By mentioning Speech and Breath as the sources of *Rik* and *Sama* respectively all *Riks* and all *Samas* become included and by the inclusion of *Rik* and *Sama* all actions performable by means of *Rik* and *Sama*, become included and the inclusion of these covers also all desirable ends (And thus *Om* covers all desirable ends.) While the sentence "The syllable *Om* is the *udgitha*" serves to set aside any doubts as to devotion for any particular deity—e.g. Brahma as signified by A, Vishnu by U and Shiva by M—that is to say as in the case of *Rik* &c., the generic names have been explained as denoting all individuals forming those classes so people might think that *Om* too is meant to signify the individual gods denoted by it for whom the *Śruti* enjoins devotion. In order to do away with this idea the word "Syllable" is added showing thereby that it is *Om* in its purely verbal aspect that forms the subject of the discourse. The word *tailva* refers to "*mithunam*" (couple). In order to explain what the couple is it is added

"Speech and Breath" which are the sources of all *Riks* and *Sâmas*. "*Rik* and *Sâma*" (in the text) mean the sources of *Rik* and *Sâma*, as expressed by the words "*Rik* and *Sâma*" and it does not signify that *Rik* and *Sâma* constitute an independent couple by themselves. Otherwise "Speech and Breath" would be one couple, and "*Rik* and *Sâma*" would be another, and there would be two couples; consequently, the singular number in "couple" would not be correct. Therefore, the "couple" here meant is that of 'Speech and Breath' as the sources of *Rik* and *Sâma* (respectively).

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे स२ सृज्यते यदा वै मिथुनौ
समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

And this couple is joined together in the syllable *Om*. Whenever a pair come together they fulfill each other's desire (6)

Com — *This aforesaid couple becomes 'joined together in the syllable "Om,"—that is to say, the couple, endowed with the attainment of all desirable ends exists conjointly in the syllable 'Om' and thus the syllable 'Om' comes to be known as being endowed with the attainment of all desirable ends. It is a recognised fact that the syllable 'Om' consists of Speech and is accomplished by means of Breath, and that it is coupled together, and lastly that the character of fulfilling desirable ends belongs to a pair. In support of this, an example is cited just as in the ordinary world whenever a pair in the shape of husband and wife, come together in accordance with the custom in vogue, then they fulfil each other's desirable ends ;*

In the same manner it is established that the syllable *Om* becomes endowed with the attainment of all ends by means of the couple contained in itself. This is the sense of the passage.

आवृत्ता ह वै कामानां भवति य एतदेव विद्वानश्रमुर्दीय
मुपास्ते ॥ ७ ॥

He becomes a fulfiller of all desirable ends when knowing thus meditates upon this syllable as the *udgitha*. (7)

Com—In order to show that the singer who meditates upon it (*Om*) becomes endowed with the properties thereof it is said. He becomes the fulfiller of the desirable ends of the master of sacrifice when meditates upon this syllable endowed with the attainment of all desirable ends as the *udgitha*. In such a man does the aforesaid result accrue. This is in accordance with the *Śruti*: "As one meditates upon *Om* does he become

तदा एतन्नुज्ञाक्षरं यदि किंचित्पुजानात्स्यामित्ययं तदाह वै एव
ममृद्भियन्नुज्ञा समवृत्ता ह वै कामानां भवति य एतदेव विद्वान-
श्रमुर्दीयमुपास्ते ॥ ८ ॥

And this is a syllable of acquiescence when ever we acquiesce in anything we say *Om*. And what is acquiescence is gratification. He who knowing thus meditates upon this syllable as the *udgitha* becomes a gratifier of desires. (8)

Com—The syllable *Om* is also endowed with gratification or prosperity. How? This the subject of the discourse is a syllable of acquiescence that is to say the syllable *Om* signifies *permission* or

acquiescence. How it is acquiescence is shown in the passage itself. In ordinary parlance, whatever —be it either knowledge or riches—is permitted by the learned or by the rich, when they come to signify their acquiescence, they say ‘*Om*’ (yes); and in the *Veda* also, it having been said (by Yâgnavalkya) that “there are thirty--three gods,” Sakalya says “*Om*” (*Vide* Brihadâraṇyaka Upanishad). In the same manner, in the world, when one says “this is the wealth, I am taking it”, the other says “*Om*” (all right). Therefore acquiescence is gratification inasmuch as acquiescence is the source of gratification. It is one who is himself fully gratified that acquiesces in (gifts, &c.) Thus, the passage comes to mean that the syllable ‘*Om*’ is endowed with gratification. And since one who meditates upon that which is endowed with gratification becomes himself endowed with that property,—therefore one who knowing thus, meditates upon the syllable ‘*Om*’ as the *udgîtha*, becomes a gratifier of the wishes of the master of sacrifice.

तेनेय त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति श२ सत्यो-
मित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ ९ ॥

By this does the three-fold science proceed. With ‘*Om*’ does one recite, with ‘*Om*’ does one order, and with ‘*Om*’ does one sing,—all this being for the worship of this syllable. And also by the greatness and the essence (of this syllable) does the three-fold science proceed. (9)

Com. The syllable is next eulogised, in order to make it attractive, being as it is a fit object of

meditation. How? By means of the syllable forming the subject of this discourse. For the three fold science—the three Veda—*Ist* &c.—i.e. the actions prescribed in the three Vedas—proceed. We explain “three fold science” as the action prescribed because it is a well known fact that it is not the Veda that proceeds by recitation &c. but it is the action (sacrifice) that proceeds in that way. How? Because the significance of the passage with *Om* does one recite with *Om* does one offer and with *Om* does one sing implies that it is the *Soma* sacrifice that is here meant (by three fold science). And this action is for the worship (or glory) of that syllable inasmuch as it represents the Supreme Self and hence the worship of that (syllable) is the worship of the Supreme Self—as declared in the *smṛiti*. Having worshipped Him by means of actions man attains success. “*By great est and essence*.” It is by means of the greatness of this syllable the greatness consisting of the breaths of the *Ritvic*, the *Jajamāna* and the rest—and by the essence of this syllable the essence consisting of offering made up of the essences of corn and barley &c.—(that the actions prescribed in the Vedas proceed). Because it is by means of the syllable (*Om*) that sacrifices and *Homās* are performed these (sacrifices) reach the sun and from there by the process of rain &c. Breath and Food are produced and it is by means of the Breath and the Food that the sacrifice is duly performed. Hence it is said “It is by means of the greatness and essence of this syllable (that Actions proceed).”

तेनोमौ कुरुतो यश्चैतदेव वेद यश्च न वेद । नाना तु विद्या
चाविद्या च यदेव विद्यया करोति अक्रयोपनिषदा तदेव वीर्यवत्तर-
भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १० ॥

Now, (it would follow that) both perform ac-
tions—he who knows and he who does not know
(But it is not so since) knowledge and ignorance
are different That alone, which is performed
with knowledge, faith and meditation, becomes
more powerful (effective). This verily is the ex-
planation of this syllable (*Om*) (10)

(*Com*).—It has been said that actions are
performed by one who has knowledge,—this is now
objected to, one who knows the syllable as explained
above, and one who knows only the action and not
the true nature of the syllable,—both these persons
perform actions (as we see in every day life), and
since to both of them results would accrue in
accordance with their actions (which is the same
in both cases),—what is the good of knowing the
true nature of the syllable? In ordinary life we find
that for one who knows the taste of the *Haitaki*
and for one who does not know it—the result,
motion of the bowels, is exactly the same. (The
reply is) it is not so, since “knowledge and
ignorance are different” The particle “*ta*” serves
to deny the former view. The knowledge, of the
syllable ‘*Om*’ being the highest essence, and being
endowed with the attainment of all desires and
gratification, is not mere knowledge of its being
subsidiary to Actions, it is something more than
that That is to say, inasmuch as it is something more
than the mere subsidiary to Actions, it must have

greater results. In the ordinary world we find that in the case of the jeweller and the barbarian selling a ruby the jeweller knowing more (of the ruby) obtains more (price). Therefore that action which one performs with a full knowledge of its capabilities, and with full faith and with due meditation (on one's Deity) — such an action alone becomes more powerful — i.e. leads to better results than the action performed by the ignorant. By saying that the action of the knowing is *more* powerful it is implied that the action of the ignorant is also powerful (though less so than the former). And the ignorant is not debarred from actions inasmuch as we find in the *unāhīstya* chapter (the 10th *Khanda* of this *Adhyāya*) even ignorant persons mentioned as performing sacrifices. Meditation upon the syllable "Om" as the highest essence endowed with attainment and gratification constitutes a single act (of meditation) inasmuch as this is not interrupted by any other efforts. Since this (syllable) is capable of being meditated upon several times through its various qualifications — therefore we have all this as an explanation of the same syllable "Om" as the *ulghāṭh* which forms the subject of the present discourse.

Thus ends the *first Khanda* of the first *Adhyāya*.

ADHYA'YA I.

KHANDA II

देवामुरा ह वै यत्र सयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गी
थमाजह्वरनेनैनानमिमविष्याम इति ॥ १ ॥

When the *Devas* and *Asuras* struggled together—both born of *Prajápati*, the *Devas* caught hold of the *udgítha* (thinking) 'with this we shall vanquish them (the *Asuras*)' (1)

Com.—“ *The Devas and Asuras*”—Since the word “ *Diva* ” is derived from a root denoting *illumination*, “ *Devas* ” stands for such functions of the senses as are illuminated (regulated) by scriptures And “ *Asuras*,” contradictory to the former, stands for such functions of the senses, as delight in activity towards all (sensual) objects appertaining to them, and are naturally of the nature of *darkness* (ignorance) “ *Ha* ” and “ *va* ” are particular forms denoting past events. “Where” i.e., for what cause,—namely, on account of their trying to take away one another's belongings, “they struggled” The root “*yata*,” with the prefix ‘*sa*’ signifies ‘to fight’, hence the verb “*sanyétu é*,” means ‘fought’ or “struggled” The natural functions of the senses, partaking of the nature of *Darkness*,—called the ‘*Asuras*’—are engaged in suppressing the functions illuminated by the scriptures In the same manner, the ‘*Devas*’,—opposed to them, and partaking of the

nature of the *light* of discrimination in accordance with the scriptures—are engaged in oppressing the *Asuras* who naturally partake of the nature of *darkness*. And thus in the body of all beings there is a perpetual fight among the *Devas* and *Asuras* the one trying to subdue the other. Such is the sense (of the passage). And it is this that is described in the passage in the form of a story with a view to explain the discrimination of the origin of virtue and vice and this is done with a view to lay down a knowledge of the purity of *Prāṇa* (Breath). Both of them, *Devas* and *Asuras* are offsprings of *Prajāpati* and *Prajāpati* is the Man entitled to both Action and Knowledge—as declared by another *Śruti*: “The man himself consisting of the *uktha* is the great *Prajāpati*.” And of him the sensual functions those that are in accordance with scriptures and those that follow their natural bent, are opposed to one another like his children—being as both of them are born out of him. And with a view to advancement (of themselves) and deterioration (of the *Asuras*) the *Dēvas* caught hold of the *udgītho* i.e., they had recourse to the sacrifice, which is performed by a singer and which is characterised by meditation upon the *udgītho*. And since it is impossible to take up only this portion of sacrifice, the meaning is that they had recourse to the *Jyotiṣtoma*, &c. With a view to show why they took it it is said: Having the idea that “by means of this sacrifice we shall vanquish the *Asuras*”

ते ह नासिष्यं प्राणमुद्रीथमुपासांचक्षिते तं हामुगं पाप्मना विवि-
धुस्तस्मात्तेनोभयं जिघ्रति सुरमिषं दुर्गान्विच पाप्मना श्लेषयिष्य ॥२॥

They then meditated upon the Breath in the nose as the *udgîtha*. But the *Asuras* pierced it with evil, and hence one smells both what is good-smelling and what is bad-smelling. For it is pierced with evil. (2)

Com. When desiring to have recourse to the *udgîtha-sacrifice*, the *Dévas* meditated upon the sentient Breath in the nose, *i e.*, the olfactory sense, the pronouncer of the *udgîtha*, as *udgîtha*. That is to say, they meditated upon the breath in the nose, as the *udgîtha*, the syllable 'Om'. This interpretation saves us from abandoning our subject, and taking up another. By saying, "of this syllable *Om*" (in the last *Khanda*), it is laid down that what forms the subject of the discourse is the syllable "*Om*", as a fit object of meditation. *Objection* You have said that they had recourse to the sacrifice characterised by the *udgîtha*, then how is it that now you assert that they meditated upon the breath in the nose as the syllable 'Om'? *Reply* This objection does not apply to the present case, since it is in the *udgîtha-sacrifice* itself that the syllable 'Om' is said to be a fit object of meditation, not independently, but only as being a part of the meditation upon the *udgîtha*, and being considered as the Deity presiding over the breath of the performer of the action. Therefore, it is only right to assert that for this purpose they had recourse to sacrifice. And this duly appointed *udgâtri* of the *Devas*—*viz.*, the breath in the nose, a *Deva*, in the form of light,—the *Asuras*, naturally consisting of darkness, pierced or touched with evil arising out of themselves,—this evil being in the form of attach-

ment to vice. And the breath in those came to be its discriminative knowledge subdued by a vicious attachment in the shape of a hride that I perceive only good smell. And through this discrepancy it becomes touched with evil. This is what is meant by saying that "This the *Asuras* pierced with evil." And inasmuch as the olfactory breath is pierced with evil it leads to the perception by being of bad smell when urged by that evil. Hence it is that people smell both what is good smelling and what is bad smelling because it is pierced with evil. The mention of "both" is not meant to be taken literally (as it is only the bad smell that is perceived through the evil) just as in the case of the sentence "one for whom both offerings are &c. &c.," (where also both is not to be taken literally) specially since we have another *śruti* passage in the same connection (In the *Bṛihadāraṇyaka Upaniṣhad*), where it is distinctly declared that "when one does not smell the proper smell that is evil."

अथ ह याचमुद्गीथमुपासांचयिते तां दामुरा पाप्मना विविधुस्तस्मात्पामयामयं यन्ति सत्यं चानृतं च पाप्मना दोषा विद्वा ॥ ३ ॥

अथ ह चमुद्गीथमुपासांचयिते तत्तमुरा पाप्मना विविधुस्तस्मात्तेनामयं पन्थसि दराणीयं चास्त्राणीयं च पाप्मना दोषा विद्वा ॥ ४ ॥

अथ ह धातमुद्गीथमुपासांचयिते तद्दामुरा पाप्मना विविधुस्तस्मात्तेनामयं नृणांति श्ववर्गायं चाश्ववर्गायं च पाप्मना दोषा विद्वा ॥ ५ ॥

अथ ह मन उद्गीथमुपासाचक्रिरे तद्भासुरा पाप्मना विविबु-
स्तस्मात्तेनोमयः सकल्पयते सकल्पनीय चासकल्पनीयं च पाप्म-
ना ह्येतद्विद्धम् ॥ ६ ॥

Then they meditated upon Speech as the *udgîtha*, but the *Asuras* pierced this with evil. Therefore, one speaks both truth and untruth; because it is pierced with evil. (3)

Then they meditated on the eye as the *udgîtha*, but the *Asuras* pierced it with evil, therefore we see both what is sightly and what is unsightly, because it is pierced with evil. (4)

Then they meditated upon the ear as the *udgîtha*, but the *Asuras* pierced it with evil, therefore we hear both what is good to hear and what is bad to hear, because it is pierced with evil. (5)

Then they meditated upon the mind as *udgîtha*, but the *Asuras* pierced it with evil, therefore we conceive both what should be conceived and what should not be conceived, because it is pierced with evil. (6)

Com.—This explanation has been had recourse to, with a view to bring about the realisation of the extreme purity of the Breath in the mouth, which is meant to be laid down as the object of meditation. Hence the Deities of the eye, &c, are examined in order, and being found to be pierced with evil, they are discarded. The rest is as before, the examination being that of Speech, Eye, Ear, Mind, &c, including also those that are not mentioned *viz.*, the Deities of Touch, Taste, &c. "These Deities are all touched with evil" so says another *sruti*.

अथ ह य एवाय मुख्य प्राणस्तमुद्गीयमुपासांचक्रिरे त॒रहा-
सुरा ऋत्वा विदध्वमुपयाऽश्मानमाखणमृत्वा विध्व॑रसेत ॥ ७ ॥

Then they meditated upon the Breath that is in the mouth as *udgitha*. The *Asuras* coming to it, were destroyed just as (a ball of earth) hitting against a solid (hard) piece of stone, is destroyed (7)

Com.—Having discarded the Deities of the olfactory sense &c., as being pierced with evil they meditated upon the well known Breath in the mouth. This too, as before the *Asuras* approached, and were destroyed by their mere determination (to harm this Breath). With a view to explain how without having done any harm to the Breath they were destroyed the passage cites an instance just as in the ordinary world, a ball of earth (this is supplied from above, as the appropriate nominative in keeping with this context as well as with other *śruti* passages) being thrown against a solid piece of stone (" *akṣana*, is that which cannot be dug into with spades &c., i.e., solid) with a view to breaking the stone becomes rent asunder without doing any harm to the stone—so were the *Asuras* destroyed.

एव यथाऽश्मानमाखणमृत्वा विध्व॑रसेत एव॑रहेव स विध्व॑र-
सते य एवयिदि पाप कामयते यश्चैनमभिदासति स एयोऽश्माखण

॥ ८ ॥

Just as (a ball of earth) striking against a solid piece of stone is rent asunder so will one be destroyed who desires evil for one who knows this, as also one who persecutes him for he is a solid stone.

(8)

Com.—Thus then, inasmuch as this Breath is not harmed by the *Asuras*, it is pure. The *śruti* next lays down the result accruing to one who knows this, and becomes identified with this Breath. The case of the piece of stone serves as an instance here also. In this manner (of the ball of earth) is he destroyed, who wishes to bring harm to one who knows the aforesaid Breath, and is thereby undeserving of any evil, and also he who persecutes him *i. e.*, gives him pain by beating, &c,—is destroyed in the same manner. Because this knower of the Breath, being identical with the Breath, is like a solid stone, not capable of being harmed. *Objection* • The Breath in the nose is also air, just as the one in the mouth, then how is it that the Breath in the nose was pierced with evil, and not the one in the mouth? *Reply* • This objection does not hold the Breath in the nose, though air was pierced with evil, on account of the discrepancy (impurity) in its substratum (the nose), while the Breath in the mouth was not pierced, because of the strength of its Deity and substratum (the mouth). Just as the implements, axe, &c, bring about excellent works, only when in the hands of well-trained workmen, and not otherwise, in the same manner, it was not the Breath in the mouth, but that in the nose that was pierced, because of this latter being attended by the faulty Deity of the nose.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन य-
दश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु एवान्ततोऽवित्त्वो-
त्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

By this one knows not what is good smelling nor what is bad smelling because this is free from evil. Whatever by this one eats, and whatever he drinks — by that he supports the other breaths. In the end not finding this (Breath in the mouth) the rest depart. He opens it (the mouth) at the end (9)

Com — Because the Breath in the mouth was not pierced by the *Asuras* therefore by this one does not know what is good smelling or what is bad smelling people know both these by the nose. Hence inasmuch as we do not find any action of it we conclude that it is such as has all evil removed from it i.e., pure. And while the nose and the rest are all only self feeding being as they are attached to good and bad the Breath in the mouth is not self feeding but supports all (breaths). It is explained how this is whatever one eats and drinks by this Breath in the mouth — by this food and drink it supports the others the nose and the rest — i.e., they live upon this (food and drink). Thus being the supporter of all, this Breath is pure. But how is it known that these live upon what is eaten and drunk by the Breath in the mouth? The reply is that (we conclude this from the fact that) at the time of death they (nose &c.) depart when they do not obtain support from the Breath in the mouth — i.e., when they cease to be supported by its functions of eating and drinking. One who is without Breath cannot either eat or drink hence the well known departure of the nose &c. at that time (when they do not receive food and drink). Even on this departure, the desire for

food continues (hence it cannot be said that the departure is due to the absence of desire for food and not to the absence of the food). Hence it is that one opens his mouth (at the time of death, as if asking for food), consequently the want of food is the characteristic of one who has departed

तत्तहाङ्गिरस उद्गीयमुपासाचक्र एतमु एवाऽऽङ्गिरस मन्यन्ते-
उद्गाना यदस ॥ १० ॥

Angiras meditated upon this as the *udgîtha*, and people hold this to be '*Angirasa*', because it is the essence of the limbs. (10)

Com Baka Dâl'bhya, mentioned later on, meditated upon the Breath in the mouths as the *udgîtha*, having the properties of *Angiras* such is the explanation of the passage by some people, and they also explain the next two passages as that, 'Baka meditated upon this Breath in the mouth, as *Brihaspati* and as *Ayâsya*', and they base this construction upon the next passage which they explain as 'people think the Breath in the mouth to be *Angirasa*, *Brihaspati* and *Ayâsya*' But such indirect construction could be possible only if the direct construction were not possible, but the direct construction is possible, since there are many other *sruti* passages making mention of Rishis by name As, for example, people call this Breath and also a certain Rishi, "Satarchina". Similarly, the *sruti* also mentions, of all the Rishis of the middle (portion of the Rîgveda)—Gritsamada, Visvâmitra Vâmadêva, Atri, &c., as being the Breath In the same manner, the present passage mentions the Rishis, *Angiras*, *Brihaspati* and

Ayāya—the meditator of Breath—as Breath with a view to show the identity of the^o with the Breath *eg* we have such assertions as Breath is father Breath is mother and so forth Therefore the meaning of the passage is that the Rishi Angiras being the Breath itself meditated upon himself the Angiras Breath as *udgītha* Because it the Breath is the essence of all the limbs therefore it (the Breath) is Angiras^a”

तेन तस्मै हृदयं प्रति उद्गीथमुपासायक एतमु एव ध्यायति
मन्य त याग्य घृती तस्या ण्य पति ॥ ११ ॥

तेन तस्माद्वाजस्य उद्गीथमुपासायक एतमु एवाजस्य
मन्य त आम्यायपते ॥ १२ ॥

Bṛhaspati meditated upon this as the *udgītha* and people hold this to be Bṛhaspati because speech is *Bṛhat* and this is the Lord of that. Ayāya meditated upon this as the *udgītha* and people hold this to be Ayāya because it comes from the mouth (11 & 12)

Com —Bṛhaspati is so called because he is the Lord (or master) of Speech (*Bṛhat*) And Ayāya is so called because he comes from the mouth Both these are Rishis identical with Breath Hence every other should also meditate upon himself as being identical with the Breath endowed with the qualities of Angiras &c., as the *udgītha*

तेन तस्मै ह बका दाल्भ्या विदायकार । स ह नेमिरिषाना
मुद्गाता यमूय स ह स्मैत्य कामानायापति ॥ १३ ॥

This Baka Dalbhya know He became the *udgātri* priest of the Nalmistiyas he sang out desires for them (13)

Com It was not only Angiras, &c, that meditated upon this Baka, the son of Dâlbhya, knew the Breath, as described above Having known it, he became the *udgâtri* priest of the Naimisiya-sacrificers And, through the power of his knowledge of the Breath, he obtained their desirable ends by singing So do other singers

आगाता ह वै कामाना भवति य एतदेवं विद्वानक्षरमुद्गीयमु-
पास्त इत्यध्यात्मम् ॥ १४ ॥

He obtains wishes by singing, who knowing this, meditates upon the imperishable *udgîtha* syllable This with regard to the body (14)

Com He obtains wishes by singing who, knowing this, meditates upon the aforesaid Breath, as the imperishable *udgîtha* (syllable). This is the visible result accruing (to the meditator),—the invisible result being unification with the Breath, the possibility of which is established by such Śruti passages as “becoming a god, one goes to the gods.” “*This with regard to the body*” i.e., such is the meditation upon the *udgîtha* with reference to the body This, summing up, is with a view to attract attention to the meditation of *udgîtha* with reference to the gods.

Thus ends the second *Khanda* of the first *Adhyâya*.

ADHYA YA I

KHANDA III

अथाधिदेवतं य एवासी सपति समुद्गीथमुपासीतायेत्या एष
मचाम्य उद्गायति । उद्य * स्तमोभयमपहन्त्यहन्ता ह ये मयम्य
तमसा भयति य एव वेद ॥ १ ॥

Now begin the one with reference to the gods
one ought to meditate upon that which shines,—as
the *udgitha*. When the sun rises he sings for the
sake of all creatures. When he rises he destroys
the fear of darkness. He becomes the destroyer of
the fear of darkness who knows this (1)

Com — After this follows the meditation of the
udgitha with reference to the gods inasmuch as
the *udgitha* is capable of being meditated upon in
various ways. One ought to meditate upon the
sun that sends out warmth as the *udgitha* : c
one ought to meditate upon the *udgitha* in the shape
of the sun. *Objection* The *udgitha* being a syllable,
how could it exist in the sun? The reply is this.
Just as he rises he sings for the sake of the crea-
tures *i.e.*, for the sake of the production of food for
the creatures inasmuch as if the sun did not rise
the corns would never ripen therefore he sings,
as it were, for their sake. And because he sings for
the sake of food the sun is *udgitha*. And again,
just as he rises he removes the darkness of night,
and the fears of living beings consequent upon it.
One who knows the sun with these properties,
becomes the destroyer of all fears of the self in the

shape of birth, death, &c., and also of the cause of fear, darkness in the shape of ignorance.

समान उ एवाय चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्ष-
ते स्वर इति प्रत्यास्वर इत्यमु तस्माद्वा एतमिमममु चोद्गीथमुपासीत
॥ २ ॥

This and that are the same this is warm and that is warm, this, they call '*svara*' and that, they call '*svara*,' '*Pratyasvara*' (reflected sound). Therefore, one ought to meditate upon this and that as the *udgītha* (2)

Com.—Though the Breath and the sun appear to be different on account of the difference of place, yet between these two, there is no difference in reality How? Because in its properties, the Breath is the same as the sun, and the sun the same as the Breath Because the Breath is warm, and the sun is also warm And again people call the Breath '*svara*', and the sun, too, they call '*svara*' '*Pratyasvara*' And they are so named, because the Breat, simply moves along, having once died, it never comes back, while the sun having set once, comes back day after day, hence, he is called '*Pratyasvara*' Thus, the sun and the Breath are the same, both in properties and in name And hence, inasmuch as there is real difference between the two, one ought to meditate upon both the sun and the Breath as *udgītha*

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यद-
पानिति साऽपान । अथ य प्राणापानयोः सधि स व्यानो यो
व्यान सा वाक् । तस्मादप्राणजनपानन्वाचममिव्याहरति ॥ ३ ॥

One ought to meditate upon *Vyāna* as the *udgītha*. That which one breathes out is the *Prāna* and that which one breathes in is the *Apāna*. The junction of *Prāna* and *Apāna* is the *Vyāna* and this *Vyāna* is Speech. Therefore it is while one neither breathes out nor breathes in that he utters speech. (3)

Com—This explains another method of meditation upon *udgītha*. One ought to meditate upon *Vyāna*,—a particular function of Breath to be explained later on—as the *udgītha*. The *Śruti* next formulates its nature. When a person breathes out—i.e. exales the air through the mouth and nostrils—that is a particular function of the air called *Prāna* and when he breathes in—i.e., inhales the air by the mouth and nostrils—that constitutes the function of air called *Apāna*. What of this?

The junction of *Prāna* and *Apāna*—i.e., the function of the air in between these two—is *Vyāna*. What is known as *Vyāna* in the systems of Sāṅkhya and Yoga (according to which *Vyāna* is the name of the air located in the shoulders) is not real *Vyāna* inasmuch as the *Śruti* specifies it (as the function in between *Prāna* and *Apāna*)—such is the meaning of the passage.

How is it, having neglected *Prāna* and *Apāna* the *Śruti* lays special stress upon meditation on the *Vyāna* alone? Because it is the cause of vigorous actions. It is explained how it brings about vigorous actions. *Vyāna* is Speech, because Speech results from the *Vyāna*. Since Speech is accomplished by means of the *Vyāna*, therefore it is only when people are neither breathing in nor

breathing out, i.e., not performing the functions of *Prāna* and *Apāna*—that people speak out.

या वाक्सर्क्तस्मादप्राणजनपाननृचमभिव्याहरति यर्क्तसाम तस्मादप्राणजनपाननृचम गायति यत्साम स उद्गीयस्तस्मादप्राणजनपाननृचगायति ॥ ४ ॥

Speech is *Rik*, therefore, while one neither breathes in nor breathes out, he pronounces the *Rik*. *Rik* is *Sāma*, therefore, while one neither breathes in nor breathes out, he sings the *Sāma*. The *Sāma* is *udgītha*, therefore, while one neither breathes in nor breathes out, he sings the *udgītha* (4)

Com —The meaning is, that while one neither breathes out nor breathes in, it is by means of the *Vyāna* alone, that he accomplishes the *Rik* (a particular form of Speech), the *Sāma* (located in the *Rik*), and the *udgītha* (a part of *Sāma*)

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाऽग्नेर्मन्यनमाजेः सरण ददस्य धनुष आयमनमप्राणजनपानस्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

Therefore, whatever actions there are that require strength,—such as the rubbing out of fire, running over a boundary (barrier), stringing a strong bow—are all performed, while one is neither breathing out nor breathing in, therefore, one ought to meditate upon *Vyāna*, as the *udgītha* (5)

Com Not only the utterance of Speech, but even other actions besides this, that require extra strength and effort to accomplish, such as the rubbing out of fire, the running over a boundary

(i.e., jumping over a fence) the stringing of a hard and strong bow—all this one does while neither breathing in nor breathing out. That *Vyāna* is superior to the other functions (of the air) *Prāna* and the rest. And it is better to meditate upon the superior because it brings about superior results—like serving a king (which is better than serving common men). For this reason one ought to meditate upon *Vyāna*—and on no other functions,—as the *udgītha* the result of which would be the vigorousness of actions.

अथ खल्वक्षीयाक्षराण्युपासीतादृश्वि इति प्राण एवात्राणं
मुच्यते वाणीवाचो ह गिर इत्याचक्षतेऽत्र धम्मं हीनं सव
स्थितम् ॥ ६ ॥

Now one ought to meditate upon the letters of the *udgītha*—i.e. of the word *udgītha*. Breath is *ut* because by the breath one rises. Speech is *gi* because speeches are called *girāḥ*. Food is *tho* because in (on) food does all this subsist. (6)

Com — Now one ought to meditate upon the letters of *udgītha*.” In order that this may not be mistaken for an injunction to meditate upon the gods of faith (denoted by *a u* and *m*) the *Sruti* explains (its meaning) “of the word *udgītha* — that is to say the letters of the name *udgītha*. The meditation upon the name brings about the accomplishment of the object denoted by the name—as for instance the case of the name of a person—such and such a *Mitra*. Breath is *ut*—i.e. one ought to think of this letter as Breath. It is explained

why Breath is *ut* “*Since by Breath, one rises*” (*ut-tishthati*), since we find that all that is without Breath falls down, therefore there is a similarity between ‘*ut*’ (up) and *Breath*. “*Speech is ‘gî’*”, because respectable people call Speech, “*gîh*” (of which ‘*girâh*’ is the plural form). In the same manner “*food is ‘tha’*”, “*Since on food does all this subsist*,” therefore there is a similarity between food and the letter *tha*’

द्यौरवोदन्तरिक्ष गी पृथिवी यमादित्य एवोद्वायुर्गीरग्निरस्यः सा
भवेद् एवोद्यजुर्वेदो गीर्त्तवेदस्य दुग्धेऽस्मै वाग्दोह यो वाचो दो-
होऽन्नवानन्नादो भवति य एतान्येव विद्वानुद्गीथाक्षराण्युपास्त
उद्गीथ इति ॥ ७ ॥

Heaven is “*ut*,” the sky ‘*gî*,’ and the earth ‘*tha*’ The sun is ‘*ut*,’ the air ‘*gî*’ and the fire ‘*tha*’ The Sâma-vêda ‘*ut*,’ the Yajur-vêda ‘*gî*,’ and the Rig-vêda ‘*tha*’ Speech yields the milk, and the milk is Speech, and he becomes rich in food, an eater of food (7)

Com The similarity of the three (Breath, &c, with the letters *ut*, &c,) has been mentioned in the *Sruti* itself (in the last passage). And the similarities of the others (Heaven) are to be explained in a similar manner “Heaven is *ut*,” because it is *highly-placed* “The sky is *gî*,” because it *swallows*, as it were, the worlds. “The earth is *tha*”, because it is the *abode* of creatures “The sun is *ut*,” because it is *on high*. “The air is *gî*,” because it *swallows up* fire, &c. “The Fire is *tha*,” because it is the *substratum* of sacrificial actions The Sâma-vêda is “*ut*,” because it is eulogised as the

Heaven." The Yajur veda is *gi* because the gods swallow the offering made with the *yajush* mantras. "The Rig veda is *tha*" because the *Sāma* resides in the *Rik*. The *Śruti* now mentions the result accruing from meditation upon the letters of *udgītha* "yields milk" to the meditator what is that which yields? Speech. What is the milk that is yielded? Speech is the milk. That is to say the result (of such meditation) is in the shape of all that is to be accomplished by the recitation of the Rig veda &c. This is the milk in the shape of Speech that is yielded by Speech—that is to say Speech yields itself. And further he becomes rich in food—i.e. possessed of much food—an eater of food—i.e. possessed of good appetite—who knows and meditates upon the above-described letters of *udgītha*—i.e. the letters composing the word *udgītha*."

अथ यन्पारां समृद्धिं यस्यणानीत्युपासीत यन सादा स्ता
यस्यासत्सामा यथावेत् ॥ ८ ॥

Next follows the fulfilment of blessings one ought to meditate upon the objects contemplated one ought to reflect on the *Sāma* with which he is going to praise (8)

Com—Now follows the explanation of the method by which a fulfilment of blessings—i.e. desires—would result. "*Upasaranas* are the objects to be contemplated. How is one to meditate upon this? He is to meditate thus. The particular *Sāma* by which the singer priest would be going to praise—that *Sāma* one ought to reflect upon with reference to its origin &c.

यस्यामृचि तामृच यदार्षेय तमृषि या देवताममिष्टोऽप्यन्स्यात्ता
देवतामुपधावेत् ॥ ९ ॥

On the *Rik* in which that *Sâma* occurs, on the Rishi by whom it was seen, on the Deity which he is going to praise,—on all these one ought to reflect (9)

Com One ought to reflect upon the Deity, &c , of the *Rik* in which that particular *Sâma* occurs, and also on the Rishi by whom that *Sâma* was seen. And one ought also to reflect upon the Deity which he is going to praise.

येन छन्दसा स्तोत्र्यन्त्यात्तच्छन्द उपधावेदेन स्तोमेन स्तोत्र्य-
माण स्यात्तत् स्तोममुपधावेत् ॥ १० ॥

One ought to reflect upon the metre in which he is going to praise One ought to reflect upon the hymn with which he is going to praise (10)

Com —By whatever metre—*Gâyatri*, &c , one is going to praise, that metre he ought to reflect upon And the hymn by which he is going to praise, that hymn he ought to reflect upon We have the *Atmanepada* in "*Stoshyamâna*" because the subsidiary result of the Hymn (*Stoma*) accrues to the singer himself

या दिशममिष्टोऽप्यन्त्यात्ता दिशमुपधावेत् ॥ ११ ॥

The quarter that one is going to praise, that quarter he ought to reflect upon (11)

Com —One ought to reflect upon the presiding Deity, &c., of the quarters which he is going to praise

आत्मानमन्त उपसृत्य स्तुवीत कामं ध्यायन्नमन्तोऽभ्याशो ह
 यदस्मै स कामः समुच्येत यत्कामः स्तुर्वीतति यत्कामः स्तुर्वीतति
 । १२ ।

Lastly, having approached himself he ought to sing the praise, thinking of his desire without making mistakes. Quickly will he be fulfilled for him the desire desiring which he would sing the praise—yes desiring which he would sing the praise (1°)

Com.—At the end—i.e. after he has only reflected upon the *Sāma* &c. the singer priest should approach himself—i.e., reflect upon himself with reference to his family name &c. and then sing the praise "Thinking of his desire" and 'without any mistakes—i.e. not making any mistakes of accent and pronunoiation &c. And thence for one who knows this his desires become fulfilled—the desires for the sake of which he would sing the praise. The repetition is with a view to show reverence (for the subject treated)

Thus ends the *Third Khanda* of the *first Adhyāya*

ADHYA YA I

KHANDA IV

अमित्येतदक्षरमुद्गीयमुपासीतामिति सुदृगापति तस्योपप्या-
 ख्यानम् ॥ १ ॥

One ought to meditate upon the syllable *Om* because one sings (beginning) with *Om* (Now follows) its explanation (1)

Com.—"The syllable *Om*, &c.," is repeated again with a view to recall the subject proper of the discourse, because it had been interrupted by the mention of the meditation of the letters of the word "*Udgîtha*," and in order to arrest the attention from going astray. Now begins the explanation of the injunction that one ought to accomplish the meditation upon the syllable treated of here, endowed with the properties of immortality and fearlessness

देवा वै मृत्योर्बिभ्यस्तत्र्यो विद्या प्राविशन्स्ते छन्दोमिरच्छा-
दयन्त्यदेमिरच्छादयन् स्तच्छन्दसा छन्दस्त्वम् ॥ २ ॥

The gods, fearing death, entered upon the triadic knowledge. They covered (themselves) with the metrical hymns And because they covered (themselves) with them, therefore the metrical hymns are called *Chhandas* (2)

Com It is explained that the gods did when they were afraid of death, *i e*, of the killer They entered upon triadic knowledge, *i e*, they commenced the performance of actions prescribed in the Vedas, thinking this to be a protection against death And further, in the course of an action, they continued to do *japa* and *homa* with the metrical hymns not used in that particular action, and thereby covered themselves And because they covered themselves by means of the metrical hymns, therefore these hymns, are called "*Chhandas*."

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यद्वाचि सा-
मि यजुषि । ते नु विष्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्रावि-
शन् ॥ ३ ॥

Then just as one would see a fish in water, so did Death observe the gods in *Rik Sāma* and *Yajus*. And the gods knowing this rose from *Rik Yajus Sāma* and entered the *Śvara* (3)

Com—Just as in the world fishermen see the fish in water, not very deep thinking the fish to be easily accessible by means of fishing hooks and draining of water so did Death see the gods that is to say—Death thought the gods to be easily accessible by means of the neglect of actions. It is now explained where he saw the gods. In the *Rik Sāma* and *Yajus*—i.e. in action connected with *Rik Sāma* and *Yajus*. And the gods having purified themselves by vedic actions and having themselves duly purified—understood the motive of Death. And having understood it they separated themselves from and rose above the actions prescribed in the *Rig veda Yajur veda* and *Sāma veda*. That is to say finding it hopeless to be free from the fear of death by means of such actions—they had recourse to the syllable called *Śvara* which is endowed with the properties of immortality. That is to say they became engaged in meditation upon the syllable *Om*. The *eva* (in *Śvarameva*) has a restrictive sense and serves to preclude the possibility of the illusion of others the meaning being that they became engaged in the meditation of this syllable alone.

यदा या अचमाभास्यामित्येयातिस्वरस्येयं सामैव यजुरेव उ
स्वरा यदेतदस्वरेतन्मृतममर्यं तत्प्रवित्य देवा अमृता अमया अम-
यन् ॥ ४ ॥

When one gets (learns) the *Rik*, he loudly pronounces 'Om', the same with *Sâma* and *Yajus*. And this 'Svara' (accent) is this syllable, the having entered this, the immortal and fearless. Fearless (4) gods became immortal and learned how the syllable *Om*

Com It is now explained word "Svara" When comes to be signified by the loudly utters 'Om', so one acquires the *Rik*, he "Svara" is that which with *Sâma* and *Yajus* The immortal and fearless. is the syllable *Om*, the gods acquired its proper- Having entered this, the gods and fearless ties, i.e., became immortal and

स य एतदेव विद्वानक्षरं प्रणोत्येतदेवाक्षरं स्वरममृतमभ्यं दमृतो भवति ॥ ५ ॥
प्रविशति तत्प्रविश्य यदमृता देवास्त

He who, knowing this, praises this syllable, the "Svara", the immortal and free from fear, and having entered it, as the gods are immortal, just as the gods are immortal, just (5)

Com.—Whoever else knows this, praises this same syllable, endowed with the properties of immortality and fearlessness, —by 'praise' here is meant meditation,—enters into the same syllable, fearless. And when he enters the 'Svara,' immortal and fearless. And when he has once entered there, then in the case of the supreme *Brahman*, there is no distinction of greater or less proximity (or closeness of relation) with it, as in the case of people entering a king's palace, greater or less proximity. there is the distinction of greater or less proximity. Consequently, the immortal is the same immortal said person becomes immortal and fearless, i.e., tality whereby the gods be

there is no difference of greater or less degree in the case of immortality

Thus ends the *Fourth Khanda of the First Adhyāya*

ADHYA YA I

KHANDA 1

अथ खलु य उद्गीथः स प्रणवो य प्रणय न उद्गीथ इत्यसौ
या आत्स्य उद्गीथ एव प्रणय ॐ मिति ह्येष स्वप्नेति । १ ।

Now verily that which is the *udgītha* is the *Pranava* and that which is *Pranava* is the *udgītha*. This sun is the *udgītha* and also *Pranava* because he (the sun) goes along pronouncing *Om* (1)

Com—Having discarded the aforesaid meditation of *udgītha* as qualified by the notions of Breath and Sun with regard to it—and subsequently having mentioned the identity of *udgītha* and *Pranava*,—the *Śruti* now begins to explain the meditation in this identity of the syllable as qualified by a differentiation of Breaths and Rays (i.e. distinction of the Breath in the mouth from the other Breaths and the distinction of the Rays from the sun)—such meditation leading to the acquirement of many sons. Now verily *udgītha* is *Pranava* that which is called "*Pranava*" in the *Rig veda* is signified by the word *udgītha* "in the *Obhândogya* (i.e., *Sâma veda*)

This sun verily is the udgītha he is Pranava—That is to say in the *Rig veda* too it is the sun only and nothing else that is signified by the

word "Pranava " The sun is *udgîtha*, why ?
Because he moves along, pronouncing the syllable
'Om' which is called "*udgîtha*" "*Svaran*" is explained
as 'pronouncing,' because these verbal roots have various
significations, or it may mean 'going' Therefore
the sun is *udgîtha*

एतमु एवाहमभ्यगासिष तस्मान्मम त्वमेकोऽसीति ह कौषीत-
कि पुत्रमुवाच ररागीह स्व त्वर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्य-
धिदैवतम् ॥ २ ॥

To Him did I sing, therefore, thou art my only
one, thus said Kaushîtaka, ki to his son 'do thou reflect
upon the rays, then wilt thou have many (sons)'
This with reference to the gods (2)

Com. Before Him did I sing,—i.e., having
identified the Sun with his rays, I meditated upon
Him. For this reason thou art my only son,
Kaushîtaka, said this to his son. Therefore, do thou
reflect upon the rays and meditate upon them (one
the sun, as distinct from the other) The form
'*pariyāvatayātāt*' is due to its being related to
"*tvam*." "Thus wilt thou have many sons" This
with reference to the gods

अथाध्यात्म य एवाय मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येव-
स्वरन्नेति ॥ ३ ॥

Now with reference to the body one ought to
meditate upon the Breath in the mouth, as *udgîtha*
because it moves along pronouncing 'Om'. (3)

Com —After this is described that with refer-
ence to the body "one ought to meditate upon the
Breath in the mouth as the *udgîtha*"—This is to be
explained as before Because this, Breath, also

moves along pronouncing *Om* —that is to say, the Breath in the month pronounces *Om*, giving permission as it were for the Speech &c., to function and at the time of death people getting near the dying person do not hear this pronunciation of *Om* by the Breath of the dying man. From analogy we infer that the pronunciation of *Om* by the sun too, is only in the way of permission.

एतमु प्याहमम्यगासिप तस्मा मम एवमकार्त्तमिति ह कोपीतकिः
 पुनमुवाच प्राणा + मृत्यं भूमानमभिमानतादृश्या ये मे भविष्यतीति
 ॥ ४ ॥

To him did I sing therefore thou art my only one thus said Kaushitaki to his son. Do thou sing to the Breaths as manifold so that thou mayst have many " (4)

Com —To him did I &c. as before. Therefore thou must think of the Breath in the Month as well as Speech &c., as the *udgitha* qualified by differentiations and should mentally sing to them as various and manifold. The form *adhyāgatāt* is to be explained as *dvaratayāt* as above. So that I may have many sons with this motive (thou should sing). Inasmuch as the idea of *udgitha* being the single Breath (the Breath in the mouth as identical with all other Breaths) and the single sun (considered as identical with the rays) results in the obtaining of a single son—it is faulty and as such discarded; consequently one ought to think of the difference of the rays (from the sun) and of Breaths (from one another, is enjoined in this section as resulting in many sons.

rests on that *Rik*, therefore, the *Sâma* is sung as resting on the *Rik*. The sky is '*Sâ*' and the air is '*Sâma*', and they constitute *Sâma* (2)

The Heaven is *Rik*, and the sun is *Sâma*. This *Sâma* rests on that *Rik*, therefore, this *Sâma* is sung as resting on the *Rik*. The Heaven is '*Sâ*' and the sun is '*ama*', and they constitute '*Sâma*' (3)

Com. "The sky is *Rik*, the air *Sâma*," &c., is to be explained as before

नक्षत्राण्येव च चन्द्रमा सामं तदेतदेतस्यामुच्यध्यूढं सामं तस्मा-
दुच्यध्यूढं सामं गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम

॥ ४ ॥

The stars are *Rik*, and the moon *Sâma*, this *Sâma*, rests on that *Rik*, therefore, the *Sâma*, is sung as resting on the *Rik*, the stars are '*Sâ*,' and the moon '*ama*' and they make up '*Sâma*'. (4)

Com. The moon is the lord of all the stars, hence it is called "*Sâma*."

अथ यदेतदादित्यस्य शुक्लं मा सैवर्गीयं यन्नीलं परं कृष्णं त-
त्सामं तदेतदेतस्यामुच्यध्यूढं सामं तस्मादुच्यध्यूढं सामं गीयते

॥ ५ ॥

Now, the white light of the sun is *Rik*, and the blue exceeding darkness is *Sâma*. This *Sâma* rests upon that *Rik*, therefore, this *Sâma* is sung as resting upon that *Rik* (5)

Com. That which is the white light in the sun is *Rik*. And that in the sun, which is extremely blue or dark, is *Sâma*. This (blackness in the sun) is seen only by those whose sight (or mind) is well-controlled

अथ यद्दिगिति तस्य शुभ्रं भां भिन्नमाश्रयं दर्शयति वा शुभ्रं
त न स्यात्समाश्रयं च तस्य भिन्नस्य भिन्नमाश्रयं शुभ्रमाश्रयं तस्य
दमश्चिदित्युक्तं भाग्यवत्तु यद्दयं शुभ्रं ॥ ६ ॥

The white light of the sun is *Śū* and the blue exceeding darkness *ama*—thus they make *Śūma*. Now the golden person that is seen in the sun—the person with golden beard and golden hair—all is golden to the very tips of his nails. (C)

Com.—These lights of the sun the white and black are *Śū* and *ama*—thus making *Śūma*. Now “the person inside the sun” who appears as if made up of gold. It is not possible for the God to be made of gold *strictly* because in that case it would not be possible for him to have *Śūma* and *lik* for his joints and to be free from evil. For, any thing made of gold being inanimate cannot be touched by evil and as such it (the evil) could not be prohibited (with regard to it). And *secondly* he cannot be the person in the eye is not perceived to be so (made of gold). Therefore the word *Hiranmaya* (golden) must be explained as an elliptical simile signifying bright effulgent (lit consisting of light). The interpretation of the following words also is similar. “*Puruṣa* (person) is that which lies in the body (*puruṣe*) or that which fills up (*pratyati*) the body. Such a person in the sun who is seen by those whose exterior eye has been suppressed (from activity) and whose minds are well controlled by such means as leading a life of studentship and the like (Brahmacharya &c). Inasmuch as even of one who is bright the beard and hair might be black. It (the shape of those in

the Solar Person) is specified "*with golden beard and golden hair*" i.e., his beard and hair are also effulgent (i.e., consist of light only) "*Pranakha*" is the tip of the nail, all (his limbs), to the very tips of the nails, are "*golden*"—i.e., consist of light.

तस्य यथा कप्यास पुण्डरीकमेवमक्षिणी तभ्योदिति नाम स
एष सर्वेभ्य पाप्मभ्य उदित उदेति ह वै सर्वेभ्य पाप्मभ्यो य एव
वेद ॥ ७ ॥

His eyes are bright like red lotus, and His name is 'ut', He has risen above all evil. He verily rises above all evil, who knows this (7)

Com — Of this person of golden colour, there is a further peculiarity in the eyes. How? "*A'sa, of the monkey*"—*A'sa* = *A'si*, to sit + *ghan*, instrumental. '*A'sa*' means that portion of the monkey's back on which it sits. And the eyes of that person is bright like the lotus which is like the seat of the monkey. Inasmuch as the monkey's seat is compared to the lotus to which the eyes are compared, the simile cannot be said to be lower than the dignity of the eyes. Of this Person, endowed as He is with the aforesaid qualities, the secondary name is "*Ut*". Why *secondary*? Because this God (Person) has risen above all evil and its effects. It will be explained later on, that "this Self is free from evil, &c., &c." (*Udita* = *ut* + *ita*, gone or risen above). For this reason, He is named "*Ut*". One, who knows in the aforesaid manner this person, named "*ut*", endowed with the aforesaid properties, he too rises above all evil "*Ha*" and "*Vā*" are indeclinables signifying *certainty*, the meaning being *it is certain* that he rises, &c.,

तस्यैव साम च गेयो तस्मादुद्गीयस्तस्मात्वेवोद्गीतैस्तस्य
हि गाता न एष ये चामुन्मात्पगाश्चो लोका तर्पा चेट्रे देयकामानां
येत्यधिदेयतम् ॥ ८ ॥

Of Him *Rik* and *Sāma* are joints therefore is He *udgītha*. Hence (is the priest called) *Udgāta* inasmuch as he is the singer (*gāta*) of this (person named *Ut*) He is the lord of the worlds beyond that, as also of the desires of the gods. This with reference to gods (8)

Com — With a view to explain that the aforesaid god is *udgītha*, just like the sun &c. it is declared

Of Him *Rik* and *Sāma* are the joints. As the God is the Self (essence) of all inasmuch as He is the lord of the desires of all the worlds high and low — it is only reasonable that He should have *Rik* and *Sāma*, in the shape of the Earth and Fire for His joints also because He is the source of all. And since He is named *Ut* and has *Rik* and *Sāma* for his joints therefore He is mystically called *Udgītha* — the God being fond of things mystic — this name being suggested by the fact of His having *Rik* and *Sāma* for his joints. Such is the meaning of the sentence “therefore He is *Udgītha*”. For this reason is the priest called “*udgāta*” the singer of *Ut*. Because he is the singer (*gāta*) of this God named *Ut* therefore is *Udgāta* the well known name of the *Udgātri* priest. This god, named *Ut* is the lord of all the worlds that are beyond — i.e. above — that, i.e. the Sun. The particle *Cha* implies that He is not only the lord of these (worlds) but He also upholds (or supports) them — as declared in such

mantras as "He upheld this Earth and the Heaven," &c, &c. And further "He is the lord of the desires of the gods" "This with reference to gods" i. e., we have described the form of the god "udgîtha", with regard to gods.

Thus ends the *Sixth Khanda of Adhyâya I.*

ADHYA'YA I.

KHANDA VII

•

अथाध्यात्म वागेवक्प्राण. साम तदेतदेतस्यामृच्यव्यूढं साम
तस्मादच्यव्यूढं साम गीयते । वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥

Now, with reference to the body Speech is *Rik*, Breath is *Sâma* This *Sâma* rests on that *Rik*, therefore, the *Sâma* is sung as resting on the *Rik* Speech is 'Sâ' and Breath 'ama' and that makes 'Sâma' (1)

Com. Now, we explain that with reference to the body "Speech is *Rik* and Breath *Sâma*," on account of the similarity of position above and below By "Breath" is meant the nose together with the air (breathed) "Speech is 'Sâ' and Breath is 'ama', &c", as explained before.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यव्यूढं साम तस्मादच्यव्यूढं साम गीयते । चक्षुरेव साऽऽत्माऽमस्तत्साम ॥ २ ॥

The eye is *Rik*, and the self is *Sâma* This *Sâma* rests on that *Rik*, therefore, the *Sâma* is sung

as resting on the *Rik*. The eye is *Sā* and the self *ama* and that makes *Sāma* (2)

Com — The eye is Rik and the self Sāma" by *ālmā* here is meant the shadow self and this *Sāma* because it rests in the eye (as *Sāma* rests in *Rik*)

धात्रमेव दमन साम तददेतदेत्यामुच्यते साम तन्माच्य
च्यते साम गीयते । धात्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

The ear is *Rik* and the mind is *Sāma*. This *Sāma* rests on that *Rik* therefore the *Sāma* is sung as resting on the *Rik*. The ear is *Sā* and the mind *ama* and that makes *Sāma* (3)

Com — The ear is Rik and the mind Sāma" the mind is '*Sāma*', because it controls the ear

अथ येऽदक्षेण शुक्र मा भैव माऽथ यन्नीड पर कृष्ण तत्साम
तैस्तेऽन्त्यामुच्यते साम तन्माच्यते साम गीयते अथ
येऽदक्षेणः शुक्र मा भैव माऽथ यन्नीड परः कृष्ण तन्मस्त
त्साम ॥ ४ ॥

Now the white light of the eye is *Rik* and the blue extreme darkness is *Sāma*. This *Sāma* rests on that *Rik* therefore the *Sāma* is sung as resting on the *Rik*. The white light of the eye is *Sā* and the blue extreme darkness *ama* and that makes *Sāma*. (4)

Com — The white light of the eye is Rik" and the blue extreme darkness — like that in the sun — which is the substratum of vision is *Sāma*.

अथ य एषोऽन्तर्दक्षिणि पुरुषो दृश्यते सैव तत्साम तदुच्य
तद्यस्तद्ब्रह्म तस्यै तस्य तदेव रूपं यदमुच्य रूपं यावमुच्य गेऽगौ
सौ गेऽगौ यन्माम तन्माम ॥ ५ ॥

Now, the person who is seen in the eye, He is *Rik*, He is *Sâma*, He is *Uktha*, He is *Yajus*, He is *Brahman*. Of this (person) the form is the same as the form of that (person), His joints are the same as those of the other, and His name is the same as that of the other (5)

Com. "*The person that is seen in the Eye*", &c , as before. This is the *Rik* with reference to the body, and speech, &c , and the Earth, &c , are so, with reference to gods It is well-known that *Rik* consists of letters composed in metrical lines, the same is the case with *Sâma* Or, being mentioned with "*Uktha*," '*Sâma*' may mean the '*Stotra*' hymn, "*Uktha*" is the *Sâstra*' hymn, and different from this is *Yajus*—all such sentences as end in '*Svâha*' '*Svadha*' '*Vashat*', &c., are *Yajus*, and all this is this (person), because he is the essence (self) of all, and the source of all, as we have already explained (before) "*He is Brahman*" means that He is the *three Vedas*, inasmuch as what form the subject of the present discourse are *Rik*, &c "*Of this person in the eye, the form is the same, &c*," refers the aforesaid form to the present case What is it? *The same as the form of that, i.e.*, of the person in the sun, that is to say, the "golden colour", &c., mentioned above with reference to gods The joints of this Person in the eye are the same as the joints of that Person in the sun His name is the same as the name of that Person in the sun *viz.*, "*Ut*" and "*Udgîtha*" If it be urged that "inasmuch as there is difference of position, and there are references of the form, properties and name (of the one to the other), and as the objects of

control are laid down as different—there must be a difference between the person in the sun and that in the eye—(we reply) not so. It is not possible for one and the same (meditator) to be both one by (meditating upon) that (person in the sun) and another by (meditating upon) this (person in the eye). That is to say the meditator of the person in the sun becomes the lord of the world beyond the sun and the meditator on the person in the eye becomes the lord of the world lower down now for one and the same meditator it is not possible to acquire two different forms. Therefore the person in the eye must itself to be the same as the person in the sun. If it is argued that one and the same thing may have a dual form through its becoming divided two-fold—we will be declared later on that he becomes one fold he becomes three fold &c.—then (we reply) not so since it is not possible of a single object being which is impartite to be divided. Therefore it must be admitted that that with reference to poles and that with reference to the body are one and the same. The reference of form &c. which you have asserted to be the grounds of difference do not imply any difference. What they do is only to preclude any doubts as to these two being different on account of the difference of their positions.

स एव यः परमात्म्यास्ता एवास्मत्प्राप्ता यः स मुनिर्यदाता पति
 तय इमे यीणायां गायन्त्यन्तं गायन्ति तस्मात् भवत्यनन्तम् ॥ ६ ॥

Of all the worlds that are beneath that (the eye) He is the lord as also of the desires of men

Therefore, those that sing to the lyre, sing Him alone and hence they obtain wealth (6)

Com. "Sa ésha" the person in the eye Of all the words that are below this self with reference to the body, He is the lord, as also of all desires in connection with men. Therefore, those that sing to the lyre sing Him alone, and because they sing the Lord, therefore, they become endowed with wealth.

अथ य एतदेव विद्वान्साम गायत्युभौ स गायति सोऽमुनैव
स एष ये चामुष्मात्पराञ्चो लोकास्तांश्चाऽप्नोति देवकामाश्च
॥ ७ ॥

He who knowing this, sings *Sâma*, sings to both Through that (person in the sun), he obtains the worlds beyond that (sun), and the desires of the gods (7)

Com.—One who, knowing this *i.e.*, knowing the aforesaid god 'Udgîtha' sings a *Sâma*, then he sings to both the person in the sun, as well as the person in the eye. The result accruing to such a knower is described. On who knows this obtains the worlds that are beyond that (sun), and also the desires of gods,—that is to say, after having become the god in the sun, &c., &c.

अथानेनैव ये चैतस्माद्वर्जाञ्चो लोकास्तांश्चाऽऽप्नोति मनुष्यका-
माश्च तस्माद्ब्रह्मैव विदुः प्राजा वृषात् ॥ ८ ॥

क ते काममागायानीत्येष ह्येव कामागानस्येष्टे य एवं विद्वान्साम
गायति साम गायति ॥ ९ ॥

And through this (person in the eye), one obtains the worlds that are beneath this (the eye),

and also the desires of men. Therefore verily, the *udgâtri* priest, knowing this should say the following (to the sacrificer) (8)

What desire shall I obtain for thee, by singing? He becomes capable of obtaining desires by singing who, knowing this sings a *Sâma*—you sing a *Sâma* (9)

Com—Through this—person in the eye—one obtains the worlds beneath the eye and also the desires of men—that is to say after he has become the person in the eye. Therefore the *udgâtri* priest knowing this should address the sacrificer and ask him “What desire object, shall I sing out for thee?” since the *udgâtri* priest knowing this becomes capable of accomplishing a desirable end by means of singing. Who is so capable? One who knowing this sings the *Sâma*. The repetition (in the end) is with a view to indicate the end of the (treatment of) meditation (on the *udgîtha*).

Thus ends the Seventh Khanda of *Adhyâya I*

ADHYA YA I

KHANDA VIII

सया द्वादशीये बुद्धाऽऽ यमूयुः शिष्वा शाखायत्यभ्युपनिषत्तानां
दाल्भ्य प्रवाहणा जैरिति ते दासुस्दशीये यं बुद्धाऽऽ स्मो
द्वादशीये कया यत्नमिति । १ ।

There were three (persons) well versed in *udgîtha*, *Silaka* *Sâlavatya* *Chaskitâyasa* *Dâlbhya* and *Pravâhana* *Jalvali*. They said: We are well

versed in *udgîtha*, let us have a discussion on *udgîtha*." (1)

Com. The syllable 'Om' being capable of being meditated upon in various ways, the *sruti* introduces another method of its meditation, resulting in the highest (happiness.). The story is introduced with a view to make the comprehension (of the subject) easy "Three", i.e., three in number. 'Ha,' signifies *tradition*, "Such is the tradition." "*They were well-versed in the udgîtha*"—i.e., efficient in the knowledge of *udgîtha*, that is to say, among certain persons congregated in a certain place, at a certain time, and for a certain purpose, these were the three versed in it, for, certainly in the whole world, these three alone could not have been knowing the *udgîtha*, and we hear of such persons as Ushasti, Jânasruti, Kaikeya, &c, being almost omniscient. Who were these three? Silaka, the son of Sâlâvata,—the son of Chikîtâyana, among the descendants of Dâlbha (or this person may have been known as the son of two men, Chikîtâyana and Dâlbha), and Pravâhana, the son of Jîvali. These three persons said "We are known to be well-versed in *udgîtha*, therefore, if you all permit, we shall have some discussion on *udgîtha*—i.e., we shall consider the *udgîtha*, in the way of questions and answers." And by a discussion among people versed in it, there would be a destruction of all mistaken notions, appearance of fresh cognitions, and removal of doubts. Therefore, it is advisable to bring together people knowing a subject—such is the signification of the story We find such meeting of Silaka, &c., in the present instance

तयेति ह समुपविविञ्च स ह मवाहणो जैवलित्वाच भगव
न्तावमे वन्तां मास्मगयोवदसोर्वाचरश्रोत्र्यामीति । २ ।

They said yes and sat down Then Pravāhana
Jaivali said Yon sirs speak first and I shall
listen to the words of two Brāhmanas convers-
ing (2)

Com—Having said "yes" they sat down Then
inasmuch as a king is more forward (than the rest)
Pravāhana Jaivali said to the other two Do you
both revered ones speak first " From the force of
the expression two Brāhmanas" it appears that
the speaker was a King (Kshatriya) I shall listen
to what you two say On account of the addi-
tion of "speech" some people take it to imply
words without any sense "

स ह शिल्क शालावत्यधैकितायने दाल्भ्यमुवाच हन्त त्वा
पृच्छानीति पृच्छेति होवाच ॥ ३ ॥

Then Śilaka Śālāvatya said to Chaikitāyana
Dālbhya Well may I question you? Do ques-
tion he said. (3)

Com—Out of the two thus addressed Śilaka
Śālāvatya said to Chaikitāyana Dālbhya If you
permit, I shall question you and being thus
addressed the other replied "Do question

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति
प्राण इति होवाच प्राणस्य का गतिरित्यभिमिति होवाचाभस्य का
गतिरित्याप इति होवाच । ४ ।

What is the essence of *Sāma*? He said
Tune What is the essence of Tune? He said

'Breath', 'What is the essence of Breath?' He said 'Food'. 'What is the essence of food?' 'Water' (4)

Com. Having obtained permission he said "What is the essence or substratum, or final principle, of *Sâma*? By '*Sâma*' here is meant the *udgîtha*, because it is this, that, as an object of meditation, forms the subject of the present discourse, and it will be said later on that "*udgîtha* is the highest", &c. Being thus questioned, Dàlbhya said "Tune,"—because the *Sâma* consists of tunes, and that of which a certain thing consists, is its essence, or substratum, just as the jar, &c., have *clay* for their substratum or essence "What is the essence of Tune?" He replied "Breath,"—inasmuch as tune is accomplished by means of breath, breath is its essence "What is the essence of Breath?" He replied "Food," because the breath rests on food, as declared by the *Srutis*, "Breath dies up, without food," and "Food is the string" "What is the essence of food?" He replied "Water", because food is produced out of water.

अपा का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्ग लोकमतिनयेदिति होवाच स्वर्ग वय लोकः सामामिसस्थापयाम स्वर्गसः स्तावहि सामेति ॥ ५ ॥

'What is the essence of water?' He said 'That world.' 'What is the origin of that world?' He said 'One ought not to carry (the *Sâma*) beyond the world of Heaven, we locate the *Sâma* in the world of Heaven, since *Sâma* is praised as Heaven?' (5)

Com — *What is the essence of water ? He said That world —because it is from that world* (Heaven that rain is produced) What is the essence of that world ?—being thus questioned, Dālbhya said No one should carry the essence of *Sāma* beyond that world of Heaven Therefore we too locate the *Sāma* in the world of Heaven that is to say we recognise the *Sāma* as resting in Heaven inasmuch as *Sāma* is praised as Heaven—"in such *Śrutis* as "The *Sāma Vēda* is the world of Heaven

तच्छिद्रेण शालावत्यखेकितायनं दारम्यमुवाचप्रतिष्ठितं
वै किञ्च ते दारम्यं साम यस्त्वेतर्हि श्रूयान्मूर्धा ते विपतिभ्यतीति
मूर्धा ते विपतेदिति ॥ ६ ॥

Then Śilaka Śālāvatya said to Chalkitāyana Dālbhya "Your *Sāma*, verily O Dālbhya is not completely established If now some one were to say *your head shall fall off* surely your head would fall off (6)

Com — Śilaka Śālāvatya said to Chalkitāyana Dālbhya "Your *Sāma* is not completely established," —that is to say you have not mentioned its final essence the highest *Va* recalls the scripture (with regard to *Sāma*) as does also *Kīla* If some knower of *Sāma* not tolerating such inadequate treatment, were at this time, to say since you wrongly know the incomplete *Sāma* to be completely established on account of the fault of making such an assertion your head shall fall off —then, since you have committed such a fault your head would fall off undoubtedly though I do not utter any such imprecation —such is the meaning

Objection "If he committed a fault for which his head would fall off, it should have fallen even without another person saying so, and if it did not fall off without such saying, it would not fall off even on some one saying so. Otherwise, (if even without a fault, one's head could fall off merely on account of some one saying so, then) such assertion by others would bring about the approach of (the results of) actions not performed, and the destruction (of the effects) of those performed." *Reply* This objection does not stand, inasmuch as the actions performed whether good or bad, depend, for the manifestation of their results, upon the agencies of place and time. In the same manner, the ignorance, which is the cause of the falling off of the head, depends upon the agency of another person's declaration.

हन्ताहमेतद्भगवतो वेदानीति विद्महीति होवाचामुष्य लोकस्य
 का गतिरित्ययं लोक इति होवाच तस्य लोकस्य का गतिरिति न
 प्रतिष्ठा लोकमिति नयेदिति होवाच प्रतिष्ठा वयं लोकं सामा-
 मिसं स्थापयाम प्रतिष्ठामस्तव हि सामेति ॥ ७ ॥

"Well then, may I learn this from you, Sir?"
 He said 'Learn' 'What is the essence of that world?'
 He said 'This world' 'What is the origin of this?'
 world?' He said 'One ought not to carry the *Sâma* beyond this world as its rest. We locate the *Sâma* in this world as its rest. *Sâma* is extolled as
 'rest' (7)

Com — Being thus addressed, Dâlbyha said "Well, may I learn from you on what the *Sâma* rests?" Sâlâvatya replied "Learn it." "What is the

essence or substratum of *that* world?—being thus asked by Dālbhye, Sālavatya replied “This world—since this world supports that world (Heaven) by means of sacrifices gifts offerings &c as declared in the *Śruti*. Thus the gods live upon gifts and further it is a perceptible fact that this earth is the support of all creatures therefore of *Sāma* also this world is the rest (or support) Being asked

What is the substratum of this world? Sālavatya said One ought not to carry the *Sāma* beyond this world as its rest hence we locate the *Sāma* in this world, as its rest because *Sāma* is extolled as rest”—so says the *Śruti*: This (Earth) is the *Rothantara (Sāma)*”

तत्र ह प्रवाहणो जैवलिङ्गवाचान्तवद् किल ते शालावत्प साम
यस्त्वेतर्हि म्रूयान्म्रूया ते विपति-यतीति मूर्ध्ना ते विपतेदिति हन्ता
हमेतद्भगवतो वेदानीति विद्मीति होवाच । ८ ।

To him said Pravāhana Jalvāli Your *Sāma* verily O Sālavatya, has an end. And if any one were now to say *your head shall fall off* surely your head would fall off Well then may I learn this from you sir? He said ‘Learn (8)

Com—When he had said this Pravāhana Jalvāli said to him O Sālavatya your *Sāma* (the Earth) has an end (is perishable) &c. &c., as before Then Sālavatya said Well then may I learn it from you sir? He replied Learn it.” And being thus permitted Sālavatya asked (him)

Thus ends the Eighth Khanda Adhyāya I

ADHYA'YA I.

KHANDA IX.

अस्य लोकस्य का गतिरित्याकारा इति होवाच सर्वाणि ह वा
इमानि भूतान्याकारादेव समुत्पद्यन्त आकारां प्रत्यस्तं य-त्याका-
रां हेवैम्यो ज्यायानाकारा परायणम् ॥ १ ॥

What is the essence⁶ of this world ?" " He said, *A'kâsa*," for, all these creatures are produced from *A'kâsa* and return into *A'kâsa* Because, *A'kâsa* is greater than these, therefore *A'kâsa* is the substratum (1)

Com.— 'What is the essence of this world ?' *A'kâsa*,' replied Pravâhana,—by *A'kâsa* is meant the supreme Self, as declared in the *Sruti* " He is *A'kâsa* by name " The production or creation of all creatures is Its work, and in it do all creatures become dissolved. As will be declared later on " It created Light, Light in the Supreme Deity, &c., &c " All these creatures—movable and immovable—are produced out of *A'kâsa* in the order of Light, food, &c, by its innate energy " *They return into A'kâsa* ", i.e., at the time of Universal Dissolution, return to It, in the reverse order. Because '*Akâsa* is greater than all these creatures, therefore It is the supreme substratum (essence) of all these creatures, at all times

स एष परमरीयामुद्गीथः स ण्योऽनन्तः परमरीया हाय-
भवति परमरीयसा ह लाकाञ्छयति य एतदेव विद्वान्परमरीया-
समुद्गीथमुपास्ते ॥ २ ॥

This is the *udgītha* highest and best this is
endless He who, knowing this meditates upon
udgīthā the highest and best, has what is highest
and best and he wins the highest and best
worlds (2)

Com—This is the highest of the high and best
of the good *udgītha*—i.e. the fully equipped
Supreme Self Hence It is endless without an end
One who thus knowing this to be the highest and
best Supreme Self without an end meditates upon
the highest and best *udgītha*—to him accrues the
following result the life of such a knower becomes
high and excellent,—this is the visible gain and
the invisible gain is that he wins the high and
excellent gradually improving worlds up to the
Brahmic Akāśa These results accrue to one who
knowing this meditates upon *udgītha*

तस्मैतमतिथन्वा सौनका उदगशाण्डिल्यायास्तयोवाच यावत्
एन प्रजायामुद्गीतं वेदित्य ते परमरीया हेम्यस्तायदस्मिन्लोके जीवनं
भविष्यति ॥ ३ ॥

Atidhanvā Saunaka having taught this to
Udara Sāndilya, said As long as among your
descendants they will know the *udgītha* their life
will be higher and better than ordinary lives (3)

Com—And further knowing this *udgītha*
Atidhanvā the son of Saunaka, taught this doctrine
of the *udgītha* to his disciple Udara Sāndilya, and

said " So long as, in the line of your descendants, they (your descendants) will know this *udgîtha*, their life will be higher and better than the lives that are ordinarily known.

तथाऽमुष्मिँह्लोके लोक इति स य एतदेव विद्वानुपास्ते परोव-
रीय एव हास्यास्मिँह्लोके जीवन भवति तथाऽमुष्मिँह्लोके लोक इति
लोके लोक इति ॥ ४ ॥

' And so will their state in that other world be ' One who thus knows and meditates, his life in this world becomes the highest and best, and so all his state in that other world yea in that other world (4)

Com " And in the other invisible world, their state will be the highest and best " so said Atidhanvâ Saunaka to Udara Sândilya In order to remove the doubt—that " though such results would accrue to the great ones of old, yet they could not belong to us of this cycle"—it is added that even now, one who knowing this meditates upon the *udgîtha*,—his life in this world will be the highest and best, and so will his state be in that other world

Thus ends the *Ninth Khanda* of *Adhyâya I*.

ADHYA YA I

KHANDA \

मन्चीहतेऽपुं यान्त्रिणा नह गायना स्तिह चाक्रायण इम्य-
ग्रामे प्रदायक उवाच ॥ १ ॥

When these Kurus had been destroyed by thunder and hail Ushastī Chākrāyana with his child wife lived in a deplorable condition in the village of the possessor of elephants (1)

Com—In connection with meditation on *udgītha* one ought also to meditate upon the Prastāva — Pratihāra and with a view to explain this the present *Khanda* begins. The story is meant to make the comprehension (of the subject) easier. When the crops in the Kuru country had all been destroyed by thunder and hail and consequently famine had set in Ushastī, the son of Chākrāyana together with his wife who had not reached womanhood lived in Ibhyagrāma (i.e. the Grāma or village, belonging to Ibhaya or one who possesses elephants) in a deplorable condition i.e. arrived at the last stage of deplorability in the house of somebody

स हेम्य कुलमापान्खादन्त विमिक्षे तश्चावाच । नतोऽन्ये
विचन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

He begged food of the possessor of elephants who was eating beans. He (the possessor) said to

him "I have no other (food) than these, which are put up before me." (2)

Com—Wandering about in search of food, fearlessly went over to the Master of Elephants who was eating beans of an inferior quality, and begged his food of him. The Master of Elephants said to Ushastī "I have got no beans save those that are being eaten by me and are impure (or stale), that have been thrown into this plate of mine. So, what can I do?" Then Ushastī replied.

एतेषा मे देहीति होवाच तानरौ प्रददौ हन्तानुपानमित्युच्छिष्टं
वै मे पीतं स्यादिति होवाच ॥ ३ ॥

"Give me out of these" he said. He gave them to him. He said "Well, here is water?" He replied "I would be drinking something left by another (and hence impure)" (3)

Com.—"Out of these," i. e., these, "give me" he said. These, the Master of Elephants, gave to Ushastī "Take this water near me to drink"—being thus addressed he (Ushastī) said "If I will drink out of this, I will be drinking something left by another and hence impure" Being thus addressed, the other said

न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखादनिति
होवाच कामो म उदकपानमिति ॥ ४ ॥

"Are not these also left over and impure?" He replied "I will not live, if I do not eat these, while as for a drink of water, I can get it whenever I like." (4)

Com.—"Are not these beans also impure?" On this, Ushastī said "If I do not eat these

beans I will not live whereas I can get a drink of water whenever I like. The meaning of this is that one who is endowed with knowledge and fame and capable of helping himself and others — if such a one, falling under the aforesaid deplorable condition should do such a thing (eat unclean food) no demerit touches him. A mean action is faulty only when it is performed even while there are actions that are not mean and which would as easily save one's life — that is to say under this latter circumstance if some one were to perform such mean actions being proud of his knowledge then a fall into hell would be sure to follow. These meanings are implied by the insertion of the word "pradrunaka" (in a deplorable condition).

स ह त्यादित्यादतिशेषाभयाया आज्ञा साऽप्य मुनिना
यभूव तान्त्रतिगृह निदर्शो ॥ ९ ॥

Having eaten them he gave the remainder to his wife. She had eaten before and having taken them she kept them away. (5)

Com — Having eaten them he gave the remainder to his wife having been moved to pity for her. She the child wife had obtained food before getting the beans. Still in keeping with the character of (good women) who did not reject the beans, but took them from her husband's hands and laid them aside.

स ह प्रातः सज्जिहान उवाच यद्वृत्ताभस्य लभेमहि लभेमहि
वनमात्रा राजाऽसौ यक्ष्यते स मा सर्वेपार्त्विज्यैर्युगीतेति ॥ ६ ॥

Next morning, on awaking, he said - "Alas, if I could get something to eat, I would get a little of wealth. The king here is going to perform a sacrifice, and he should appoint me to all the priestly offices." (6)

Com. He, knowing what she had done, having risen from sleep in the morning, spoke out, within the hearing of his wife "Alas, if I could get even a little to eat, then having eaten it, and become strong enough, I would go and obtain a little wealth, and then we would have a living." He shows the reason of his hope for wealth "This king, not very far from here, is going to perform a sacrifice." The Atmanepada in "Yakshyate" "is due to the fact of the king being the sacrificer to whom its result would accrue." And the king, having found a fit person in me, would appoint me for the performance of all the priestly duties in connection with the sacrifice."

त जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वाऽमु
यज्ञं विततमेयाय ॥ ७ ॥

His wife said to him. 'O my lord, here are those beans'. Having eaten them, he went over to the sacrifice that was being performed (7)

Com.—He having said this, his wife said to him "Well, O my lord, take these beans, which you had made over to me." Having eaten them, he went over to the king's sacrifice, which was being performed (or laid out) by the priests

तत्रोद्भूतानारत्नावे स्तोत्र्यमाणानुपयोगविधेः सु ह प्रस्तोतारमु-
वाच ॥ ८ ॥



There sat down in the orchestra near the Udgatri priests who were going to sing out hymns of praise He said to the Prastotri priest (8)

Com — Having gone there, he went over to the Udgatri priests in the orchestra — i.e. that in which praises are sung and sat near them Having sat down he said to the Prastotri priest.

प्रस्तातया देवता प्रस्तानमन्यायता तां चेद्विना प्रस्तोत्यसि
मृषा त विपत्तिवतीति ॥ ९ ॥

O Prastotri If without knowing the Deity that belongs to the Prastāva thou dost sing it thy head will fall off (9)

Com — "O Prastotri &c" are meant to attract attention The Deity that belongs to the singing of the Prastāva — If without knowing this Deity of the Prastāva thou dost sing it before me who know it then thy head will fall off *Before me* — This is added because if the head were to fall off even in his absence then such persons as know only the action (and not the secret of its Deity &c.) would not be entitled to any actions And this would not be right inasmuch as we do find actions being performed by persons knowing only the action (and not its meaning &c.) and *secondly* because we find the *śruti* laying down the 'Southern Path' (for those who do not know the secret meanings) for certainly if persons ignorant of the secret meaning were not entitled to actions then the *śruti* would mention the Northern Path only Nor can it be said that the 'Southern Path' is mentioned with regard to only such actions as are prescribed in the *śruti* (the Northern Path

referring to actions prescribed in the *Veda*) because of such *srutis*, as "by means of sacrifices and gifts, &c" And further "after having been thus exhorted by me" clearly shows that the ignorant are debarred from priestly duties, only in the presence of a learned person, and not in every case, such as those of *Agnihotra*, actions prescribed in *srutis*, study of the *Veda* and the like,—because we find the *Veda* permitting certain such actions (to be performed by the uninitiated) Thus, it is established that even those that know only the form of the action, are entitled to its performance.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता ता चेदविद्वान्-
उद्गास्यसि मूर्ध्ना ते विपतिष्यतीति ॥ १० ॥

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता
ता चेदविद्वान्प्रतिहरिष्यसि मूर्ध्ना ते विपतिष्यतीति ते ह समारता-
रूपणीमासाचक्रिरे ॥ ११ ॥

In the same manner, he addressed the Udgâtri priest 'O Udgâtri, if without knowing the Deity that belongs to *udgîtha* thou dost sing it, thy head will fall off' In the same manner, he addressed the Pratihartri-priest 'O Pratihartri, if without knowing the Deity that belongs to the Pratihâra, thou shouldst sing, thy head will fall off' They stopped and sat down in silence (10. 11)

Com.—In the same manner, he addressed the Udgâtri priest and the Partihartri-priest The rest is similar to what has gone before "They" the Prastotri-priest, &c—"stopped," i.e., desisted from

their respective notions for fear of their heads falling off and sat down in silence without doing anything else

Thus ends the *Tenth Khanda of Adhyāya I*

ADHYA YA I

KHANDA XI

अथ हेनं यजमान उवाच भगवन्तं या अहं विविदिषाणीत्सु
पस्तिग्मि चात्रायण इति हावाच ॥ १ ॥

Then the sacrificer said to him I should like to know you, Sir He said I am Ushasti Chākṛāyana.' (1)

Com —After this the sacrificer, the king, addressed him I should like to know you respected sir Being thus addressed, he said I am Ushasti Chākṛāyana a name, which you may have heard.

स हावाच भगवन्तं या अहमेभि सर्वगर्त्यज्यैः पर्येषिषं भग
वता वा अहमवित्पाडन्यानृषि ॥ २ ॥

He said 'Sir I looked for you for all these priestly offices and not finding you I appointed others.' (2)

Com —The sacrificer said Indeed I did hear of you, as endowed with many qualities and hence I looked out for you for all these priestly duties and having searched you, and not having found you I have appointed others "

भगवान् स्त्वेव मे सर्वैरार्तिवज्यैरिति तथेत्यय तर्ज्यैत एव सम-
तिसृष्टाः स्तुवता यावत्स्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति
ह यजमान उवाच ॥ ३ ॥

But now, Sir, please take up all priestly duties
'Very well, let these, with my permission, sing the
hymns of praise But as much wealth as you give
to them, so much give to me also' The sacrificer
said "very well" (3)

Com. "Even now, Sir, do please accept the
priestly offices" Being thus addressed, Ushasti
said "Very well, but, let these,—that had been
appointed by you previously,—being gladly per-
mitted by me, sing the hymns of praise But you
must do this This wealth that you give to all of
these Prastotri and the rest, that much wealth you
must give to me." Being thus addressed, the sacrificer
said "very well."

अथ हैन प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायता
ता चेदविद्वान्प्रस्तोत्र्यसि मूर्ध्ना ते विपतिष्यतीति मा भगवानवोच-
त्कतमा सा देवतेति ॥ ४ ॥

Then the Prastotri-priest approached him (and
said) "Sir, you said to me, 'O Prastotri, if, not
knowing the Deity belonging to the Prastâva, thou
dost sing it, thy head will fall of,'—which is that
Deity?" (4).

Com. Having heard this assertion of Ushasti,
the Prastotri-priest respectfully approached Ushasti
"O Prastotri, &c., you had said to me Now, which
is the Deity that belongs to the Prastâva"

प्राण इति ह्याय सदागि ए वा इमानि भूतानि प्राणमयमि-
मविशन्ति प्राणमभ्युज्जित मेषा उद्यता प्रस्ताप्यन्त्यास्ता तां
च विद्वान्प्राप्ताया म्या त व्यदति यथेत न्य मपति ॥ ३ ॥

He said Breath for all these creatures
merge into Breath alone and from Breath alone do
they rise This is the Ditty belonging to the
Prastava and if without knowing this thou hadst
sung it thy head would have fallen off after thou
hadst been warned by me (5)

Com - Being thus asked he said Breath "It
is true that Breath is the Ditty of Prastava How?
Because all creatures movable and immovable
merge into Breath at the time of dissolution and
again from Breath do they rise at the time of the
creation. Therefore this is the Ditty belonging to
the Prastava and if without knowing thus thou
hadst sung it thy head would surely have fallen off
after thou hadst been warned by me that 'thy head
will fall off Therefore you did well to desist from
the action prohibited by me Such is the meaning

अथ ह्येनमुद्गातापसमानेद्गातया देवतोद्गीयम वायेता ता
चेत्विद्वानु गास्वसि मूर्ध्या तं विपतिव्यतीति मा भगवानयोचत्स
त्मा सा ददति ॥ ६ ॥

Then the Udgâtri priest approached him You
sir told me Udgâtri if not knowing the Ditty
belonging to the udgîtha thou dost sing it, thy head
will fall off —which is that Ditty?" (6)

Com —The Udgâtri priest asked "which is that
Ditty which belongs to the udgîtha ?

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः
सन्त गायन्ति सैषा देवतोद्गीथमन्वायता ता चेदविद्वानुदगास्यो
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

He said 'The sun', for, all these creatures sing to the sun when It stands on high, this is the Deity belonging to the *udgîtha*, and if, without knowing this, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me (7)

Com — Being thus asked, he said "The sun" Because all these creatures sing praises of the sun, when It is high above (The sun is his Deity) Because of the similarity of *ut* (in "*Uchchariti*" and "*udgîtha*"), just as from the similarity of *pri* (*Prâna* is the Deity of *Prastâva*). This is the Deity, as before.

अथ हैनप्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायता
ता चेदविद्वान्प्रतिहरिष्यसिमूर्धा ते विपतिष्यतीति मा भगवानवो-
चत्कतमा सा देवतेति ॥ ८ ॥

Then the *Pratihartri*-priest approached him 'You, Sir, told me, O *Pratihartri*, if, without knowing the Deity that belongs to the *Pratihâra*, thou dost sing it, thy head will fall off,' which, then, is that Deity. (8)

Com — In the same manner the *Pratihartri*-priest approached him, and asked him "which is the Deity that belongs to the *Pratihâra*?"

अत्रमिति होवाच सर्वाणि ह वा इमानि भूतान्यत्रमेव प्रतिहर-
माणानि जीवन्ति सैषा देवता प्रतिहारमन्वायता ता चेदविद्वान्प्र-

स्यादित्या मूला त एव तिस्रस्य रोगस्य मयेति मया तस्य मयेति
१० ।

He said Food for all the creatures live when they partake of food this is the Deity that belongs to the *Pratishāra* and if without knowing this thou hadst smug it thy head would surely have fallen off after thou hadst been warned by me (9)

Com.—Being thus asked he said Food “ because all these creatures live while they are taking food for themselves This the Deity that belongs to the *Pratishāra* The rest up to warned by me is similar to what has gone before The meaning of the whole of this khanda is that one ought to meditate upon the Deities of *Proshāra* *Udgitha* and *Pratishāra* in the shape of Breath Sun and Food respectively

Thus ends the Eleventh *Khanda* of *Adhyāya* I

ADHYA YA I

KHANDA XII

अथात शौच उद्गीथस्तम यतो दास्यता लायो वा मग्नय
स्वा न्यायमुवाज १ ।

Now then the *udgitha* of the dogs *Baka* *Dalbhaya* or *Glāva* *Mastrōya* went out for the study of the Veda.

Com.—In the last Khanda has been described the deplorable state brought about by want of food, —a state characterised by the eating of impure and stale food. Hence in order to avoid this, with a view to the acquirement of food, the *sruti* now begins the treatment of the *udgîtha* as seen by the dogs. Baka, the son of Dâlbya or Glâva, the son of Maitrêyi—the particle ‘*cha*’ has a collective force, signifying that Baka was the son of two fathers (and we accept this interpretation) because, as in actions, so in objects also, there can be no alternative views, and further we also have such *srutis* as “with two names, belonging to two families” ‘and we do actually come across’ cases of people entitled to cakes from both families. Or the word “*Vâ*” may be simply taken as facilitating the reading of the Veda, its signification being the disregard of the Rishi, due to the mind being engrossed in the *udgîtha*. In order to study the Veda, he went outside the village, near a river, in some quiet place. Since we find the singular number in the verb “*Udvavrâja*,” therefore we conclude that Baka and Glâva are two names of one and the same Rishi. The meaning is that since the Sage awaited the tune of the *udgîtha* of the gods, his study must be bred to be urged by a desire to obtain food.

तरगौ श्वा श्वेत प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्न नो
भगवानागायत्वशनायाम वा इति ॥ २ ॥

Before him a white dog appeared, and other dogs gathering round him, said ‘Sir, sing food for us, we are hungry’

Com — Pleased with his study the Deity or the Sage taking the form of a white dog appeared before him with a view to help him. This white dog was surrounded by other smaller dogs and they told him "Sir please sing, recite and obtain — food for us. This (allegorically) implies that Speech and the rest partaking of food in the wake of Breath — poke to the Preath in the mouth. Since these — speech &c — being satisfied with the study would naturally help this Breath in the mouth — therefore it is only proper that we should interpret the sentence as we have done. *Because we are hungry*

ता हावाचर्ह्य मा मानसमीपातति गच्छ यदा तस्मिन् प्रा-
या या मन्त्रेय प्रतिपाद्यान्धरा ॥ ३ ॥

He said to them. Come to me here to-morrow morning. Baka Dībhya or Gāva Mallīṣya watched (them) (3)

Com — Having been thus addressed the white dog said to the smaller dogs. Come to me to-morrow in this very place. In *Upasamipata* the length of the vowel is a vedic peculiarity or it may be an incorrect reading. The appointment of morning as the time is with a view to show that what he will sing is rightly done in the morning because the sun who is the supplier of food is not in our front in the afternoon. In the same place Baka watched his coming.

ते ह पर्यवेदं यद्विषययानेन स्तान्यभाषा सष्ट रश्वा सपन्ती
त्येवमासस्युस्ते ह समुपनि य हिंघ्रकु ॥ ४ ॥

Just as the priests, that are going to sing praises by the *Bahushpavamâna* hymn, move along joined to one another, so did the dogs move along. Having sat down, they began to pronounce ' *He is* ' (4)

Com.—The dogs did come to the Sage, just as in a certain sacrifice, the Udgâtri-priests, that are going to sing the ' *Bahushpavamâna* ' hymn, move along joined to one another, so did the dogs move along, holding in the mouth one another's tail. And having thus moved along, they sat down and uttered ' *Him.* '

ॐ३ मदा३ मो३ पिवा३ मो३ देवो वरुण प्रजापति सवि-
ता २ ऽन्नमिहा २ ऽऽहरदन्नपते ३ ऽन्नमिहा २ ऽऽहरा २ ऽऽहरो ३ मिति
॥५॥

Om, let us eat! Om, let us drink! Om, may the God Varuna, Prajâpati, Savitri bring us food Lord of food, bring hither food, yea bring it. (5)

Com. " *Om, let us eat! Om, let us drink!* " "Deva" (god), so called because He *shines*, "Varuna," because he *rains* in the world, "Prajâpati," because He *protects the people*, "Savitri" is one who brings forth everything, *i e*, the Sun. May the Sun, having so many names, bring us food. Having done this, they again said " *O Lord of food!* "—being the producer of all food, He is called its 'Lord,' inasmuch as without his ripening influence, no food is produced for any living creatures hence He is called "Lord of food", "Bring hither food for us, yea bring it"—The repetition is meant to show regard for the subject.

Thus ends the *Twelfth Khanda of Adhyâya I*

ADHYA YA I

KHANDA XIII

अथ याय लोका हाउकाग वायुहाइकाश्चन्द्रमा मथकार ।
आत्मेहकारोऽभितिकार ॥ १ ॥

This world is the syllable *hau* the Air is the syllable *hāi* the moon is the syllable *atha* the Self is the syllable *īha* the fire is the syllable *i'* (1)

Com—Inasmuch as meditation upon objects of devotion is connected with parts of *Sāma*, what are explained next are other forms of meditation spoken of collectively with reference to the syllables of the *Stobha* which is another part of *Sāma* and they are all spoken of together because all of them form parts of the *Stobha*. "This world is the syllable *hau* which is a *Stobha* known in the *Rathanāra Sāma* and this earth is the *Rathanāra* hence on account of this similarity of relations one ought to meditate upon the *Stobha hau* as this world. *The Air is the syllable hāi*—The syllable *hāi* is known in the *Vāmadēvyā Sāma* and the connection of Air and Water is the origin of the "*Vāmadēvyā Sāma* hence, on account of this similarity one ought to meditate upon the syllable *hāi*" as the Air. *The moon is the syllable atha* i.e. one ought to meditate upon the syllable *atha* as the moon inasmuch as this world rests on

food, and the moon consists of food, and also because of the similarity of the presence of 'tha' and 'a' in both (tha in 'atha' is the same as the da in 'Chandra') "The Self is the syllable 'ih'". The *Stobha* 'iha' signifies perceptibility, hence the Self is called 'iha', and 'iha' is a *Stobha*. On account of this similarity (one ought to meditate upon the syllable 'iha' as the Self) "The Fire is 'i'" because of the similarity consisting in the fact of all *Sâmas* containing an 'i' being sacred to fire

आदित्य ऊकारो निहव एकारो विश्वे देवा औहोयिकारः प्रजा-
पतिर्हिकार प्राणः स्वरोऽन या वाग्विराट् ॥ २ ॥

The Sun is the syllable 'u' Invocation is the syllable 'é', the *Visvédévas* are the syllable 'auhoyi', *Prajâpati* is the syllable 'hin', Breath is *svara*, the food is 'yâ', the syllable 'vâg' is *Virat*. (2)

Com — The sun is the syllable 'u', because people sing to the sun when He is high above (*uchchait*), and the *Stobha* is 'u', since in the *Sâma* sacred to the sun, the *Stobha* is 'u', therefore the sun is the syllable 'u' The Invocation is the *Stobha* 'é', since people call or invoke by saying 'come' (*êhi*), and there is similarity (with the syllable 'e') The *Visvédévas* are the syllable 'auhoyi', because this *Stobha* is found in the *Sâma* sacred to the *Visvédévas* "Prajâpati is the syllable 'Hin,'" because *Prajâpati* is indefinable, and the syllable 'hin' too is indistinct "Breath is *svara*", 'sva' is a *Stobha*, and Breath is 'svara', because it is the source of 'svara' (tune). "Food is 'yâ' i e., the *Stobha* 'yâ' is food, because of the similarity lying in the fact of this world moving by

means of food. The *Stobha vāg* is *Vīrdt* which may mean food or a particular Deity of that name because this *Stobha* is found in the *Sāma* sacred to *Vīrdt*

अनिश्चयप्रो ३ स्ताम सचरं दुकारः ॥ ३ ॥

Undefinable is the thirteenth *Stobha*—viz the indefinite syllable *hun* (3)

Com — *Undefinable* — because not distinct, and hence incapable of saying whether it is this or that and hence *sanchara* — indefinite — i. e., having only a shape assumed (according to the exigencies of different sections of the Veda) Which is this? The thirteenth syllable *hun* As this is indistinct it ought to be meditated upon without having its peculiarity defined — such is the sense of the sentence

दुग्धेऽस्मै वाग्दोह यो वाचा दाहोऽन्नाननादो भवति य एता
मेव साक्षामुपनिषद् वेदोपनिषद् वेद ॥ ४ ॥

Speech yields to him the milk which is the milk of speech itself and he becomes rich in food and an eater of food—one who thus knows the secret doctrine of the *Sāmas*—yes knows the secret doctrine of the *Sāmas*. (4)

Com — The result of meditating upon the letters of the *stobha* are now mentioned Speech yields the milk &c has already been explained. One who knows as explained above the secret doctrine of the syllables of *Stobha*, which forms part of *Sāma* to him accrues the result mentioned. The repetition is to point out the end of the *Adhyaya* or it

may be taken as pointing to the end of the explanation of a particular form of meditation on a particular part of *Sâma*

Thus ends the Thirteenth *Khanda* of *Adhyâya I*.

Thus ends the *First Adhyâya* of the Chhândogya
Upanishad

The Chha'ndogya Upanishad

ADHYA YA II

KHANDA I

ॐ समस्तस्य खलु मास्र ॐसना साधु । यत् खलु साधु
तत् सामेयाधक्षत पदमायु तन्मामति ॥ १ ॥

Meditation upon the whole *Sāma* is good
Whatever is good that they call *Sāma* and what
is not good *Asāma* (1)

Com—The section beginning with "one ought
to meditate upon the syllable *Om* &c" has laid
down the meditation upon parts of *Sāma* leading to
manifold results and subsequently the meditation
upon the letters of the *Stobha* has been laid down.
Because this too is connected with certain parts of
the *Sāma*. And now the *Śruti* begins a treatment of
the meditations upon the whole *Sāma* and it is
only proper that after the treatment of the medi-
tation upon parts there should follow that of the
meditation of the whole *of the whole* &c i.e. of
the *Sāma* endowed with all its parts fivefold and
sevenfold. *Khalu* serves only as an ornament of
speech. Since meditation upon the whole *Sāma* is
said to be good the word "good" should not be
taken as deprecating the aforesaid meditations.

Objection 'But it seems as if *goodness*, not belonging to the former ones, is mentioned here as belonging to the present one.' Not so, inasmuch as the sentence concludes by asserting that "*Sâma* is good" The word "*Sâdhu*" means *good*. "How do you know (that *Sâma* is good,?) It is explained Whatever is known, among people, as *good* or *irreproachable*, is called '*Sâma*' by intelligent people, and what is otherwise is called '*Asâma*'

तदुताप्याहु. सामैनमुपागादिति साधुनैनमुपागादित्येव तदाहु ।
आसामैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहु ॥ २ ॥

Thus, they say 'he approached with *Sâma*' where they say 'he approached him well', and they say 'he approached him with *Asâma*', when they say 'he approached him not well.' (2)

Com —In the matter of differentiating good and bad, people say 'he approached this King or subordinate lord with *Sâma*'—Meaning by 'he', one from whom people feared ill-treatment of the king. And ordinary people, in giving expression to the same thought, say, 'he approached him *well*', when they find a person not imprisoned or in any other way badly treated. In a contrary case, where they find imprisonment or some other ill-treatment they say, 'he approached him with *Asâma*'—i.e., 'he treated him badly.'

अथोताप्याहु साम नो बतेति यत्साधु भवति साधुवतेत्येव
तदाहु । असाम नो बतेति यदसाधु भवत्यसाधु वतेत्येव तदाहु
॥ ३ ॥

And they say 'this verily is *Sâma* for us', where they say 'this is good for us,' when anything is

good. And they say this is *Asāma* for us, where they say this is not good when anything is not good. (3)

Com—And when they say this that we know is *Sāma* for us, wholly they mean to say that it is good when anything is good for them. When the contrary is the case they say this is *Asāma* for us—meaning that it is not good when anything is not good for them. Hence it is established that the words *Sāma* and *Sīlu* (good) are synonymous.

म य एतदेव विद्वान् मातु मानेयुनात्तः ॥ ५ ॥ यदेनं
साधवा धमा मा च यत्तु य च नमेयु ॥ ६ ॥

If any one knowing this, tho meditate upon the *Sāma* as good, all good qualities would quickly approach him and accrue to him. (4)

Com—Hence if anyone meditate upon the *Sāma* as endowed with goodness, knowing the complete *Sāma* to be good—to him belongs the following result: quickly do approach such a meditator all good qualities in keeping with the *Śruti*s and *Smṛti*s, and they not only approach him but also accrue to him—he becomes his own objects of experience and enjoyment.

Thus ends the First Khanda of *Athya ya II*

ADHYA'YA II.

KHANDA II

—

लोकेषु पञ्चविधं सामोपासीत । पृथिवी हिकारोऽग्निं परतावो-
ऽन्तरिक्षमुद्गीयन् आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वेषु ॥ १ ॥

Among the worlds one ought to meditate upon the *Sâma* as fivefold the Earth as the syllable *hin*, the Fire as the *prastâva*, the Sky as the *udgîtha*, the Sun as the *pratihâra*, and the Heaven as the *nidhana*. This among the upper (1)

Com Now, what are those complete *Sâmas*, looked upon as *good*, that are to be meditated upon? These are now laid down “Among the worlds, five-fold, &c” Objection “That they should be meditated upon as the worlds, and again as *good*, is a contradiction” It is not so inasmuch as the word “good”, signifying the cause, extends also to the effects in the shape of the worlds, just as clay does, to its modifications, jar and the rest. Hence, just as wherever we have a notion of the jar, it is always followed by the notion of clay, so, in the same manner, the notion of the worlds is always followed by a notion of the “good”, inasmuch as the world, &c., are the effects of Righteousness, &c Though, from the above, it would follow that the character of the aforesaid cause belongs equally to Brahma and Righteousness (since both are equally denoted by the word “good”), yet, here it must be

admitted that it is Righteousness alone that is signified by the word "good" inasmuch as we find people using the word "good" in the sense of *righteous* in such sentences as "One who performs *righteous* deeds is *good*." Objection. Since the notion of the cause invariably follows that of the effect in the shape of the worlds therefore the notion of the good would follow by itself and there is no need of any such injunction as that one meditates upon *Sāma* as the good. "Not so because such notion is got at only through scriptures since in all cases, only such righteous deeds are to be performed as are laid down in the scriptures and never those that are not so laid down even though they be righteous. One ought to meditate upon *Sāma*, as the good fivefold"—i.e. in five forms—among the worlds. How? The earth as the syllable *hin*. The locative in *lokaśhu* is to be changed into the nominative in interpretation (one ought to meditate upon the worlds as the fivefold *Sāma*) and the meaning of the ensuing sentences is

One ought to think of the Earth as the syllable *hin*—i.e., one ought to meditate upon the Earth as the syllable *hin*. Or the Locative in *lokaśhu* may be transferred to *hinkāra*—the meaning in this case being one ought to meditate upon the syllable *hin* thinking it to be the Earth. Among these the Earth as the syllable *hin*, because both are the first (the Earth among the worlds and *hin* among the *Sāma* syllables). Fire as the *prastāva*—because actions are performed in the Fire. "*Prastāva* is the *Bhakti* (a technicallty in connection with *Sāma*) "The sky as the *udgītha*"—because the sky is

called '*gagana*', and the letter '*ga*' occurs in "*udgîtha*" also "The sun as the *pratihâra*" inasmuch as the sun faces all beings, and each of these beings 'faces him' "The Heaven as the *nidhana*"—inasmuch as those that depart from this world are deposited (*nidhyantê*) in Heaven "This among the upper"—i e., the meditation upon the *Sâma*, as the worlds among those that are above (in the ascending line)

अथाऽऽवृत्तेषु । द्यौर्हिंकार आदित्य प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्नि-
प्रतिहार पृथिवी निधनम् ॥ २ ॥

Now, among the lower The Heaven as the syllable *hin*, the sun as the *prastâva*, the sky as the *udgîtha*, the Fire as the *pratihâra* the earth as the *nidhana* (2)

Com —Next, we have laid down the meditation upon the fivefold *Sâma*, among the lower worlds (i e., in the descending line) The worlds are endowed with motion, &c, and hence since these are mobile, we have here the meditation upon *Sâma* as mobile also. Hence, among the worlds in the descending line, (one ought to meditate upon) "the Heaven as the syllable *hin*"—because both are first "The sun as the *prastâva*"—because it is only when the sun has risen that the actions of creatures are begun (to be performed) "The sky as the *udgîtha*", as before, "Fire as the *pratihâra*"—because Fire is carried here and there (*pratiharana*) by creatures "The earth as the *nidhana*"—because people that come back to the Earth are deposited here (on the Earth).

अल्पन्ते हास्मै लोका ऊर्वाश्च।ऽऽवृताश्च यएतदेवं विद्वान्हो
केषु पञ्चविधः सामोपान्ते । ३ ।

The worlds in the ascending as well as the descending lines belong to him who knowing this thus meditates upon the fivefold *Sāma* among the worlds (3)

Com—Now follows the result of such meditation. The worlds both ascending and descending—i.e. endowed with motion backward and forward—become fit for him, i.e., come to be fit objects for his enjoyment for one, who knowing this thus, meditates among the worlds upon the complete fivefold *Sāma* as the 'good'. Such is the construction to be followed everywhere—both in the case of the fivefold and the sevenfold (*Sāma*).

Thus ends the *Second Khanda* of *Adhyāya II*

ADHYA YA II

KHANDA III

वृषे पञ्चविधः सामोपासीत । पुरोयासो हिंकारो मेघो जायते
स प्रस्तावो वपति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः
। १ ।

One ought to meditate upon the fivefold *Sāma*—i.e. the rain the preceding wind as the syllable *hin* the advent of the cloud as the *prastāva* the raining as the *udgītha*, and the lightning and thunder as the *pratihāra*. (1)

Com.—One ought to meditate upon the fivefold *Sâma* in the rain —The immediate sequence of Rain is due to the fact of the continuance of the worlds being due to Rain “The preceding wind as the syllable *hin*” by “rain” here is meant all the processes from the preceding wind to the cessation of the rain, just as the name “*Sâma*” belongs to all beginning from the syllable *hin* down to the *nidhana* Hence is the preceding wind the syllable *hin*,—both being the first “The advent of the cloud as the *prastâva*”—because it is well-known that the rains begin only when the clouds have appeared, during the rainy season. “The raining as the *udgîtha*” because of importance. “The lightning and the thunder as the *pratihâra*” because these are *diffused*

उद्गृह्णाति तन्निधनम् । वर्षति हास्मै वर्षयति ह य एतदेव
विद्वान्वृष्टौ पञ्चविधसामोपास्ते ॥ २ ॥

The cessation as the *nidhana* It rains for him, and he brings on rain,—one, who knowing this thus, meditates upon the fivefold *Sâma* in rain (2)

Com The cessation as the *nidhana*—because both are *ends*. Next follows the result of such meditation It rains for him, whenever he desires, and he brings rain, even when there is no rain, one who, &c, &c, as before

Thus ends the *Third Khanda* of *Adhyâya II*

He does not die in water, he becomes rich in water,—one who, knowing this thus, meditates upon the fivefold *Sâma*, in all the waters, (2)

Com —“ *He does not die in water* ”—i.e. if he does not wish it, and he becomes rich in water,—such is the result of the aforesaid meditation

Thus ends the *Fourth Khanda of Adhyâya II*

ADHYA'YA II

KHANDA V

ऋतुषु पञ्चविव- सामंभासीत वसन्तो हिकारो ग्रीष्म प्रस्तावो
वर्षा उद्गीयः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

One ought to meditate upon the fivefold *Sâma*, among the seasons,—the Spring as the syllable *hri*, the Summer as the *prastâva*, the Rains as the *udgîtha*, the Autumn as the *pratihâra*, and the Winter as the *nidhana* (1)

Com —One ought to meditate upon the fivefold *Sâma* among the seasons since the order of the seasons depends upon what has gone before, hence the sequence The spring is the syllable *hri*, because both are first The summer is the *prastâva*—because the gathering of barley, &c., for the rains is begun in the summer The rains as the *udgîtha*—because of importance. The autumn is the *pratihâra* because the sick and the dead are struck down during this season The winter is the *nidhana*—because many creatures die during this

करन्ते हास्मा नतव अनुमानमवति य एतदेव विद्वद्वृत्त
पञ्चविधसामोपास्ते ॥ २ ॥

The seasons belong to him he becomes rich in seasons—one who knowing this thus meditates upon the fivefold *Sāma* in the seasons (2)

Com—Result. The seasons belong to him—he afford for him all objects of enjoyment according to the season. And he also becomes rich in the objects of enjoyment, afforded by the seasons

Thus ends the *Fifth Khanda of Adhyāya II*

ADHYA YA II

KHANDA VI

पशु पञ्चविधसामोपासीत । अजा हिकारोऽयं प्रस्तावो
गाव उद्गीथोश्वा प्रतिहार पुरा निधनम् ॥ १ ॥

One ought to meditate upon the fivefold *Sāma* among the animals the goats as the syllable *hin* the sheep as the *prastāva*, the cows as the *udgītha*, the horses as the *pratihara*, the man as the *nidhana* " (1)

Com—"One ought to meditate upon the fivefold *Sāma*, among animals—when the seasons are in right order animals proper hence the sequence. The goats are the syllable *hin*—because they are the most important or because they are the first so says the *Śruti* "The goats were the first among animals The sheep are the *prastāva*—because we

find the sheep accompanying the goats The cows are the *udgîtha* because of importance The horses are the *pratîhâna*—because they carry men The man is the *nidhana*—because the animals depend upon the man

भवन्ति हास्य पशव पशुमान्भवति य एतदेव विद्वान्पशुपु
पञ्चविधं सामोपास्ते ॥ २ ॥

Animals belong to him, he becomes rich in animals, one who, knowing this thus, meditates upon the fivefold *Sâma* among animals (2)

Com Result “Animals belong to him, he becomes rich in animals”—i.e., he becomes endowed with the effects of the possession of animals—viz., the enjoyment and the giving away of these.

Thus ends the *Sixth Khanda* of *Adhyâya II*

ADHYA'YA II.

KHANDA VII.

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत । प्राणोहिकारो वाक्
क्वप्स्तावश्चक्षुरुद्गीयः श्रोत्रं प्रतिहारो मनो निधनम् । परोवरीयाहसि
वा एतानि ॥ १ ॥

One ought to meditate upon the highest of the high fivefold *Sâma*, among the senses, smell as the syllable *hin*, speech as the *prastâva*, eye as the *udgîtha*, ear as the *pratîhâna*, mind as the *nidhana*. These, verily, are one greater than the other (1)

Com — ' One ought to meditate upon the highest fivefold *Sâma* among the senses —that is to say one ought to meditate upon the *Sâma* thinking it to be the senses one greater than the other. Smell is the syllable *hin*—because among the successively greater this is the first. Speech is the *pratihâra*—because everything is eulogised by means of speech. And speech is greater than smell inasmuch as speech can describe even imperceptible objects whereas smell can cognise the odour that is presented to it. The eye is the *udgîtha*—inasmuch as the eye illumines a greater number of objects than speech the eye is greater than speech and this is the *udgîtha* because of importance. The ear is the *pratihâra*—because it is contracted and this is greater than the eye inasmuch as it hears on all sides. The mind is the *nidhana* because it is in the mind that are deposited all the objects cognised by the different senses as their respective objects of enjoyment and the mind is greater than the ear because the mind pervades over the objects of all the senses as a matter of fact even such objects as transcend the other senses are amenable to the mind. For these aforesaid reasons these senses are one greater than the other.

परावरीया हाम्य भवति परावरीयसा ह लायाञ्जयति य
 एतदेव विद्वान्प्राणेन न च यिच्च परावरीय सामापास्त । इति तु
 अचरिधस्य ॥ २ ॥

What is greater than the great belongs to him and he wins such worlds as are greater than the great—one who meditates upon the highest of

the high *Sâma*, among the senses. This of the fivefold. (2)

Com. One who meditates upon the highest of the high *Sâma*, thinking it as aforesaid, his life becomes greater than the great, as has already been explained. Thus has been explained the meditation upon the fivefold *Sâma*. This is added in order to attract attention to the sevenfold *Sâma*, treated of in the next Khanda.

Thus ends the *Seventh Khanda of Adhyâya II*

ADHYA'YA II.

KHANDA VIII.

अथ सप्तविधस्य । वाचि सप्तविधं सामोपासीत । यत्किंच
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदि
॥ १ ॥

Next of the sevenfold One ought to meditate upon the sevenfold *Sâma* in speech, whenever there is the syllable 'hum' in speech, that as the syllable *hin*, the syllable 'pra' as the *prastâva*, and the syllable 'â' as the *âdi* or first (1)

Com—Now begins the treatment of the meditation, as good, of the complete sevenfold *Sâma*. The locative in '*Vâchi*' is to be explained as before (in '*lokeshu*'), the meaning being that one ought to meditate upon the sevenfold *Sâma*, thinking it to be speech. The particular form of speech, 'hum' is the syllable *hin*,—because of the

common letter 'ha The word *pra* is the *prastāva*,—because of the common letter *pra* The syllable *ā* is the *ādī*,—because of the common letter *ā* By *ādī* is meant the syllable *Om* because this is the beginning of all

यदुदिति स उद्गीथा यत्प्रतीति स प्रतिहागे यदुपेति स उप
द्रवो यन्नीति तन्निधनम् ॥ २ ॥

Ut as the *udgītha*, *prati* as the *pratīhāra* *upa* as the *upadrava*, and *ni* as the *nidhana* (2)

Com.—*Ut* is the *udgītha*—because the *udgītha* begins with *ut* *prati* is the *pratīhāra*,—because of the common syllable *prati* *upa* is the *upadrava*,—because *upadrava* begins with *upa* *ni* is the *nidhana*—because of the common letter *ni*

दुग्धेऽस्मै वाग्दोह या वाचो दोहोऽभवानभादो भवति य एत
देव विशन्वाचि सप्तविधर सामोपास्ते ॥ ३ ॥

For him speech yields milk which is the milk of speech and he becomes rich in food and eater of food—one who knowing this thus meditates upon the sevenfold *Sāma* in speech (3)

Com.—*Speech yields milk* &c., has already been explained.

Thus ends the *Eighth Khanda of Adhyāya II*

ADHYA'YA II

KHANDA IX

अथ खल्वमुमादित्यः सप्तविधः सामोपासीत । सर्वदा समस्तेन
साम । मा प्रति मा प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

One ought to meditate upon the sevenfold *Sâma* in the sun . He is *Sâma* because He is always the same. 'He is *Sâma*, because He is equal, (all men thinking) He faces me', 'He faces me ' (1)

Com —In the first *Adhyâya*, among the five-fold, it has been explained how one ought to think of the members of *Sâma* as the sun . What is laid down now is that one ought to think of the *sun* as the complete *Sâma*, with due regard to its members, and then he ought to meditate upon the sevenfold *Sâma* . How does the sun have the character of *Sâma* ? Reply the reason for the sun being *Sâma* is the same as the sun being the *udgîtha* . And, what is that reason ? Inasmuch as the sun is always the same, never undergoing any increase or decrease, He is *Sâma* , and as he produces in the minds of all men, the idea that 'he faces me', 'he faces me', hence the sun is *Sâma*. And thus being equally looked upon by all men, he is *Sâma*, on account of his equality . And from the assertion of the similarity of this with the *Udgîtha Bhakti*, it follows that there is a similarity also as to the syllable *hin*, &c., as in the case of the worlds,

&c. and for this reason the text does not give any reasons for the syllable *hin* &c (with regard to the sun) On the other hand it would not have been easy to comprehend why the sun is *Sāma* hence the reason in the shape of *equality* has been clearly explained.

मस्मिन्निमानि सत्ताणि भूतान्यन्यायत्तानीति विचारस्य यत्पुनः
न्यास्य हिमन्तस्य पश्यान्वायान्त्वास्ते हिष्यन्ति हिंसा
भाजिना देतस्य साम ॥ २ ॥

One ought to know that all beings depend upon Him. What He is before rising that is the syllable *hin* on this depend the animals. Therefore they utter *hin*—partaking as they do of the *hinkāra* of this *Sāma* (2)

Com.—On this sun—on different parts of Him—all these beings mentioned hereafter are dependent,—i.e., they live by Him this one ought to know. How? Because the form that the sun has before rising—is the form of Dharma—that is the Bhakti consisting of the syllable *hin*. And the only similarity between the two is that that form of the sun which is the syllable *hin*—on this the animals, the cow &c are dependent i.e. they live by this. And because it is so therefore before sunrise the animals utter '*hin*' hence these partake of the *hinkāra* of this *Sāma*—that is to say they exist so because they are only capable of worshipping this particular Bhakti.

अथ यत्प्रथमोदिते स प्रस्तावस्तस्य मनुन्या अन्यायत्ता
न्तस्मात्ते प्रस्तुतिकामाः प्रशंससाम्नामा प्रस्तावभाजिनो देतस्य-
साम्न ॥ ३ ॥

That which appears when He is first risen is the *prastāva*, on this men are dependent. Hence, they are desirous of eulogy and desirous of praise, partaking as they do of the *prastāva* of this *Sāma*.

Com. The form of the sun, that appears when he has just risen, viz., the form of the Sun—is the *prastāva* of the *Sāma* and on this the men are dependent—as before. Therefore, they desire eulogy and praise. Because they partake of the *prastāva* of this *Sāma*.

अथ यत्समव्वेलायाः स आदिस्तस्य वयाः स्यन्वायतानि-
तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायाऽऽत्मानं परिपतित्यादिमा-
जीनो ह्येतस्य साम्न ॥ ४ ॥

And what appears at the *sangava* time, that is *A'di*. On this, the birds are dependent. Therefore, they hold themselves without support, in the sky, and fly about,—partaking as they do of the *A'di* of this *Sāma*. (4)

Com.—At the *sangava* time—at the time when the rays are put forth, or, at the time when the calves are allowed to be with the cows,—the form of the sun that appears at that time, that is the *A'di Bhakti*—i.e., the syllable 'Om.' And on this, the birds are dependent. And because it is so, therefore, the birds hold themselves in the sky without support i.e., having themselves for their only support—and fly about. Hence, they partake of the *A'di* of this *Sāma*,—on account of the common letter 'ā'

अथ यत्सम्प्रति मध्यन्दिन म उद्गीथस्य दद्या अन्यायता
स्तस्मिन् मत्तमा प्राजापत्यानामुद्गीथमाजिना वेतस्य साम्न

॥ ५ ॥

That which appears just at midday is the *udgītha*. On this the Devas are dependant. Hence they are the best among the offsprings of *Prajāpati*—partaking as they do of the *udgītha* of this *Sāma*. (5)

Com—That which appears precisely at midday is the *Udgītha Bhakti*—and on this the Devas are dependant because the sun shines best at that time. Therefore, they are the best among the offsprings of *Prajāpati*—partaking as they do of the *udgītha* of this *Sāma*.

अथ यदूर्ध्व मध्यन्दिनात्प्रागगच्छत्स प्रतिहारस्सदस्य गमा
अन्यायतास्तस्मिन् प्रतिहता नावपद्यन्ते प्रतिहामाजिना वेतस्य
साम्न ॥ ६ ॥

That which appears after midday and before afternoon that is the *pratihāra*. On this all germs are dependent. Therefore being conceived they do not fall down—partaking as they do of the *pratihāra* of this *Sāma*. (6)

Com—That form of the sun which appears after midday and before afternoon—that is the *pratihāra*. On this the germs are dependent. Hence, it is that after they have been once held up (in conception) by means of the *Pratihāra Bhakti* of the sun they do not fall down—even though there is a way (for them to fall through). Because they partake of the *pratihāra* of this *Sāma*.

अथ यदूर्ध्वमेपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्याऽऽरण्या
अन्वायत्तारतस्मात्ते पुरुष दृष्ट्वा कक्षं श्वन्मृत्युपद्रवं त्युपद्रव-
भाजिनो ह्येतस्य साम्न ॥ ७ ॥

That which appears after afternoon and before sunset, is *upadrava*. On this the wild animals are dependent. Therefore, when they see a man, they run to the forest as a safe place,—partaking as they do of the *upadrava* of this *Sâma*. (7)

Com—That form of the sun which appears after afternoon and before sunset is *Upadrâva*, and on this the wild animals are dependent. Hence, when they see a man, they run away to the forest, as a place free from dangers. And since they run away on seeing a man, therefore they partake of the *upadrava* of this *Sâma*.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मा-
त्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यं
सप्तविधं सामोपास्ते ॥ ८ ॥

That which appears first, on sunset is the *nidhana*. On this the *Pitris* are dependent. Hence people deposit them,—partaking as they do of the *nidhana* of this *Sâma*. Thus, does one meditate upon the sevenfold *Sâma*, in the sun. (8)

Com The form that appears on sunset, when the sun has gone out of sight, is the *nidhana*, and on this the *Pitris* are dependent, hence people deposit these *i.e.*, put them away upon the *kusa*, in the shape of father, grandfather, &c., or lay down *pindas* for them. And since these are connected with the *nidhana*, therefore they partake of

tion as the *udgîtha*, so here also, the letters that make up the names of the sevenfold *Bhakti*, are to be taken equally by threes, and being thus assumed to be *Sâma* on account of equality, these (triads) become fit objects of meditation as here explained. By means of this meditation, one approaches death, by means of a number of letters which are amenable to death (*viz*, $21: 7 \times 3$) and by means of the remaining letters, he creates a way of crossing beyond this Death, the sun. "One ought to meditate upon the sevenfold *Sâma*, which leads beyond death." Such a *Sâma* is that which goes beyond death by means of the extra letter. And of this the first three letters, are '*hinkârâ*', and the other three-lettered name of *Bhakti* is "*Prastâva*", and this is equal to the former name

आदिरिति . अक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्समम्

॥ २ ॥

A'di has two syllables, "*Pratîhâra*" has four syllables. Taking over one from this, it is equal. (2)

Com *A'di* has two syllables "*A'di*" is the syllable "*Om*", which serves to make up the number of sevenfold *Sâma*. "*Pratîhâra*" has four syllables. Now, one syllable, taken out of this latter, is thrown into the former, and thus they become equal

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिमिस्रिमिः सम भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

Udgîtha has three syllables, and '*Upadrava*' has four syllables. Three and three become equal. One syllable is left, and this becoming tri-syllabic, becomes equal.

Com — *Udgitha* has three syllables and *Upad-rava* has four syllables. Three and three become equal one syllable remains behind. Thus when this *di-ropana* presents itself in order to restore the uniformity of the *Sāma* a device is laid down. Though one this syllable becomes tri-syllable and hence it becomes equal.

निबन्धमिति श्रुत्या तत्सममेव भवति तानि ह या एतानि
द्वाविंशतिभिरुपगण्यते ॥ ८ ॥

Nidhana has three syllables and this is uniform. These indeed are the twenty-two syllables (4)

Com — *Nidhana* has three letters and this is uniform. Thus then having accomplished the *Sāma* through the uniformity of three syllables the said syllables are counted. These indeed are the twenty-two syllables of the names of Bhakti.

एकविंशत्यादित्यमाभ्युपगम्यैकविंशतो या इतोऽसायादित्या द्वा-
विंशतः जन परमादित्याजयति तन्नाकं तद्विश्रायन् ॥ ९ ॥

By the twenty-one one reaches the sun for the sun verily is the twenty-first from this (world). With the twenty-second he conquers what is beyond the sun. That is bliss that is freedom from pain (5)

Com — Then by the twenty-one—the number of syllables,—one reaches the sun i.e., Death. Because the sun is the twenty-first, in number from this world. The twelve months the five seasons (taking the whole of winter as one) and the three worlds (make up twenty) and the sun is the twenty-first—says the *Śruti*.

And by the remaining the twenty-second syllable one conquers that which is beyond and

higher than, Death, *i.e.*, the sun Now, what is it which is higher than the sun? "That is *bliss*" that is to say, that where there is an absolute negation of absence of pleasure, *i.e.*, Bliss, pure and simple And since all pain is based upon death, therefore, it is also "freedom from pain" *i.e.*, freedom from all mental agony One conquers this (by means of the twenty-second syllable).

आप्नोति हाऽऽदित्यस्य जय परो हास्याऽऽदित्यजयाज्यो भवति
य एतदेव विद्वानात्मसंमितमतिमृत्यु सप्तविधः सामोपास्ते सामो-
पास्ते ॥ ६ ॥

He obtains victory over the sun, and to him accrues a victory higher than the victory over the sun,—one who, knowing this thus, meditates upon the sevenfold *Sâma*, uniform in itself, which leads beyond death,—yea one who meditates upon *Sâma* (6)

Com The upshot of what has gone before is laid down He obtains victory over the sun by means of the (twenty-first syllable) and to him accrues a victory higher than the victory of the sun, which latter is amenable to death, such higher victory accruing to him by means of the twenty-second (syllable) All this belongs to him "who knowing this thus, &c." as already explained. The repetition (one who meditates upon *Sâma*) is meant to point out the fact of the treatment of the sevenfold *Sâma* ending here

Thus ends the *Tenth Khanda* of *Adhyâya II*

ADHYA YA II

KHANDA VI

मनो हिराग तावमस्तावधभुर्ग्रीध आत्र प्रतिहारः प्राणा
निधनमेतद्वायव प्राणयु प्रतप्त ॥ १ ॥

Mind is the syllable *hin* speech is *Prastāra* the
eye is *Udgitha* the ear is *Pratishāra* the Breath is
Nidhana this is the *Gdyatra Sāma* interwoven in
the senses (1)

Com —In the above sections has been described
the meditation of the fivefold and sevenfold *Sāma*
without the mention of the specific name of any of
these. Now are described the other meditations of
the *Sāma* as bringing about certain specified results
and as bearing certain specified names. The
Gdyatra and the rest are to be employed in actions
in the same order in which they are here explained.
‘The mind is the syllable *hin*—because of the
functions of all sense organs that of the mind
comes first. And since speech follows it next it is
Prastāra. The eye is *Udgitha*—because of its
importance. The ear is *Pratishāra*—because it is
closed. The Breath is *Nidhana*—because during
sleep all the aforesaid become deposited in the
Breath. This is the *Gdyatra Sāma* interwoven in
the senses.

स य एवमेतद्वायव प्राणयु प्रोत वेद प्राणीभवति सवमायुरेति

ज्योग्जीवति महान्प्रजया पशुभिर्मवति महान्कीर्त्या महामनास्या-
तद्वृत्तम् ॥ २ ॥

He who thus knows this *Gâyatra*, interwoven in the senses, keeps his senses, reaches the full life, lives well, becomes great with children and cattle, and great with fame. And the rule is 'be high-minded' (2)

Com (This is *Gâyatra*) because the *gâyatri* hymn has been eulogised (in *Srutis*) as among *Prânas* 'He who thus knows this *Gâyatra* interwoven in the senses, keeps his senses', i.e., none of his senses loses its activity. "Reaches the full life" 'a hundred years is the full life of man' as says the *Srutî* "Lives well"—literally brightly. He becomes great with children and fame And one who meditates upon the *Gâyatra Sâma* follows the rule "be high-minded"—i.e., 'never be mean'

Thus ends the *Eleventh Khanda* of *Adhyâya II*

ADHYA'YA II

KHANDA XII.

अभिमन्यति स हिकारो धूमो जायते स प्रस्तावो ज्वलति स
उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनं स
गाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

That one rubs is the syllable *hūn*, that the smoke rises is the *Prastâva*, that it burns is the *Udgîtha*, that embers are produced is the *Pratihâra*, that it goes down is the *Nidhana*, that is-

completely extinguished in the *Ādihana* this is the *Rathantara* interwoven in fire (1)

Com—That one rubs is the syllable *hin*—because it happens first That the smoke rises from the fire is the *Prastāva*—because of its immediate occurrence That it burns is *Udgītha*—because the burning fire is connected with the offerings and as such is the most important The embers that there are are the *Pratishīra*—because the embers are closed and collected Going out “signifies a slight remnant of the fire whereas” Extinction is complete cessation—and this *Ādihana* because both signify *End* This is the *Rathantara* interwoven in Fire and is said when Fire is being produced by rubbing

स य एवेतदधन्तप्राप्नो प्राग् वत् भवत्यभ्यन्तरी भवति
मन्माधुर्यति ज्याजीवति मदा मनसा पशुभिर्भवति यत्तर्फीत्या न
प्रत्यहृष्टमिना नामैध निर्दिष्टव्यतम ॥ ५ ॥

He who thus knows the *Rathantara* interwoven in Fire becomes radiant with Brāhmic light and endowed with good appetite he reaches full life lives well becomes great with children and cattle and great with fame the rule is do not sip water or spit before the Fire (2)

Com—He who &c., as before—Radiant with Brāhmic light—Brāhmic light is the radiance arising from a proper study of the Vedas; mere light is common brightness *Annāda* is one who has a good appetite One should not sip or eat anything before Fire nor should one spit out phlegm &c.—such is the rule to be observed (by

one who meditates upon the *Rathantara Sâma* as interwoven in Fire.)

Thus ends the *Twelfth Khanda* of *Adhyâya II*

ADHYA'YA II.

KHANDA XIII

उपमन्त्रयते स हिकारो ज्ञपयते स अस्ताव स्त्रिया सह शेते
स उद्गीथः प्रति स्त्रीं सह शेते स प्रतिहारः काल गच्छति तन्नि-
धन पार गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥ १ ॥

स य एवमेतद्वामदेव्य मिथुने प्रोत वेद मिथुनीभवति मिथुना-
न्मिथुनात्प्रजायते सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभि-
र्भवति महान्कीर्त्या न काचन परिहरेत्तद्व्रतम् ॥ २ ॥

This the *Vâmadévyâ Sâma* interwoven in pair.

Thus ends the *Thirteenth Khanda* of *Adhyâya II*

ADHYA'YA II.

KHANDA XIV

उद्यन्धिकार उदितः प्रस्तावो मध्यदिन उद्गीथोऽपराह्ण प्रति-
हारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

When rising, it is the syllable *hin*, when risen it is *Prastâva*, at midday it is *Udgîtha* in the afternoon, it is *Pratihâra*, when setting, it is

Nidhana This is the *Brihat* interwoven in the sun (1)

Com The rising sun is the syllable *hin* — because it is the first to be seen. The risen Sun is *Prastāra* — because it is this that is eulogised at sacrifices. At midday it is *Udgitha* — because it is the most important. In the afternoon it is *Pratihāra* — because at this time the cattle are driven into their home. The setting sun is *Nidhana* — because at this time all creatures are confined within their home. This is the *Brihat* interwoven in the sun — because this *Sūma* has got the sun for its deity.

स य ष्यमतदृष्ट्वा त्रित्ये प्रातः यत् न भक्ष्यताम् । भवति स य
मायुरेति ज्यायसीयति भगान्भजया पशुभिर्भवति भगान्कार्यं तप स
न निन्देत्तृप्तम् ॥ १ ॥

He who thus knows this *Brihat* as interwoven in the sun becomes refulgent and endowed with good appetite. He reaches full life, lives well, becomes great with children and cattle, great in fame. The rule is, one should not deery the burning sun. (2)

Com — He who &c. as before. The rule is, one should not deery the burning sun.

Thus ends the *Fourteenth Khanda* of *Adhyāya II*

ADHYA'YA II

KHANDA XV.

अत्राणि स्रुवन्ते स हिकारो मेवो जायते स प्रस्तावो वर्षति
स उद्गीयो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधन-
मेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

That the mists gather is the syllable *hin*, that the cloud rises is *Prastāva*, that it rains is *Udgītha*, that it lightens and thunders is *Pratihāra*, that it ceases is *Nidhana*. This is the *Vai rūpya* interwoven in the cloud. (1)

Com "*Abha*" (literally) is that which holds water, "*Mégla*" is that which sprinkles water. The rest is clear This is the *Sāma* named "*Vairūpya*", interwoven in the cloud, because the cloud has manifold shapes, on account of the mists, &c

स य एवमेतद्वैरूप पर्जन्ये प्रोत वेद विरूपाश्च सुरूपाश्च
पशून्वरुन्धे सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्मवति
महान्कीर्त्या वर्षा न निन्देतद्रतम् ॥ २ ॥

He who thus knows this *Vai rūpya* as interwoven in the cloud, obtains cattle, badly shaped, as well as handsome, he reaches full life, lives well, becomes great with children and cattle, and great with fame The rule is one should not decry it raining (2)

Com —He obtains ugly as well as handsome cattle—sheep, &c. The rule is one should not decry it while raining.

Thus ends the *Fifteenth Khanda* of *Adhyāya II*

ADHYA YA II

KHANDA XVI

यसन्ता हिंकारा ग्रीष्म अस्तावा वषा उद्गीत शम्पतिहाग
हमन्ता निघनमेतद्गजभृत्तु ५।तम् ॥ १ ॥

Spring is the syllable *hi* Summer is *Prastāva*
the Rain is *Udgītha* the Autumn is *Pratīhāra*
the Winter is *Nidhana* This is the *Vairāja* inter-
woven in the seasons

Com —The spring is *hi*—because it is the first
The Summer is *Prastāva* &c., &c. &c. as before

स य एवमेतद्गजभृत्तु प्रात य विगवति प्रवषा पशुमिष्य-
मचसेन सभमायुरति ज्योग्जीवति महान्प्रजया पशुमिर्भवति महा-
न्कीर्त्यतुस निन्देच्छ्रमतम् ॥ २ ॥

He who thus knows it is *Vairāja* as interwoven
in the seasons, shines with children cattle and
Brahmic radiance he reaches full age, lives well
becomes great with children and cattle and great
with fame The rule is one should not deery the
seasons. (2)

Com —One who knows this *Vairāja Sāma* as
interwoven in the seasons shines—just as the
seasons shine in their respective properties so
does one knowing the above shine with children
&c The rule is one should not deery the seasons

Thu ends the Sixteenth Khanda of *Adhyāya II*

ADHYĀYA II

KHANDA XVII

पृथिवी हिकारोन्तरिक्ष प्रस्तावो चौरुद्रीयो दिग प्रतिहारः
समुद्रो निधनमेता शक्यो लोकेषु प्रोता ॥ १ ॥

The earth is the syllable *hin*, the Sky is *Prastāva*, the Heaven is *Udgītha*, the Quarters are *Pratīhāra*, the ocean is *Nidhana* These are the *Sakvari* interwoven in the worlds (1)

Com. 'The Earth is *hin*,' &c, &c, as before
" *Sakvari* " is always used in the plural just like *Révati*, and these are interwoven in the worlds

स य एवमेता शक्यो लोकेषु प्रोता वेद लोकीभवति सर्वमायु-
रेति ज्योर्जीवति महान्प्रजया पशुभिर्मवति महान्कीर्त्या लोकान्न
निन्देत्तद्व्रतम् ॥ २ ॥

One who knows these *Sakvari* interwoven in the worlds, becomes possessed of the worlds, he reaches full life, lives well, becomes great with children and cattle, and great with fame. The rule is 'one should not decry the worlds' (2)

Com. 'Possessed of the worlds'—i.e., endowed with the results peculiar to the worlds The rule is 'one should not decry the worlds'

Thus ends the *Seventeenth Khanda* of *Adhyāya II*

ADHYĀYA II

ĀHANDA XVIII

अजा हिमालय्य मस्ताया गार उर्दीथाज्जा प्रीणा
पुण्या निधनमेता ग्वय पणु मता ॥ १ ॥

The goats are the syllable *hin* the sheep are *Prasthā* the cows are *Idsthā* the horses are *Pratishāra* the man *Vidhana* These are the *R* rats interwoven in the animals (1)

Com—The goats are *hin* &c &c &c as before "interwoven in animals"

स य पयमगा रेयत्य पणु प्राता य पणुमानमयति मर
मायुगति ज्यामीयति गेदात्र ना पणुगिम्यति मलान्कीत्या पणु
नि देवद्वयतम ॥ २ ॥

He who thus knows these *R* rats as interwoven in animals becomes rich in animals he reaches full age lives well, becomes great with children and cattle, and great with fame The rule is one should not decry the animals (2)

Com—The rule is one should not decry the animals

Thus ends the Eighteenth Āhanda of Adhyāya II

ADHYA'YA II.

KHANDA XIX.

लोम हिकाररत्ववप्रस्तावो मा५ समुद्गीथोऽस्थिप्रतिहारो मजा-
निधनमेतद्यज्ञायजीयमङ्गेषु प्रोतम् ॥ १ ॥

The hair is the syllable *hin*, the skin is *Prastâva*, the flesh is *Udgîtha*, the bone is *Pratihâra* the marrow is *Nidhana* This is the *yagnâyagnîya*, interwoven in the members of the body. (1)

Com The hair is the syllable *hin*, because of all parts of the body, it is the first The skin is the *Prastâva*, because it is next (to hair) The flesh is *Udgîtha*,—because of its importance. The bone is *Pratihâra*,—because it is closed up. The marrow is the *Nidhana*,—because it is the last This is the *Sâma*, named "*Yagnâyagnîya*," interwoven in the members of the body

स य एवमेतद्यज्ञायजीयमङ्गेषु प्रोत वेदाङ्गीभवति नाङ्गेन विहृ-
र्हति सर्वमायुरेति ज्योग्जीवति महान्भ्रजया पशुभिर्भवति महान्कीर्त्या
सर्वत्सर मज्जो नाश्नीयात्तद्भ्रत मज्जो नाश्नीयादिति वा ॥ २ ॥

He who thus knows this *Yagnâyagnîya*, as interwoven in the members of the body, becomes equipped with limbs, he is not crippled in any limb, he reaches full life, and lives well, great in children and cattle, great in fame. The rule is one should not eat marrow for a year, or that one should not eat marrow at all. (2)

Com—*Becomes equipped with limbs*—i.e., with all his limbs complete and he does not become crippled in any limb—lame or without hands For the period of a year one should not eat marrow i.e., meat. The plural number in *majjno* is meant to include fish as well Or that one should never eat marrow at all Such is the rule

Thus ends the *Nineteenth Khanda of Aithya II*

ADHYA YA II

KHANDA XX

अग्निर्हिकारा यायु प्रस्ताव आत्त्य उद्गीता नक्षत्राणि प्रति
हार चन्द्रमा निवनमेतद्राजन देवतासु प्रातम् ॥ १ ॥

The Fire is the syllable *hin* the Air is *Prastāva* the Sun is *Udgītha* the Stars are *Pratihāra* and the Moon is *Nidhana* This is the *Rājana* interwoven in the deities (1)

Com—Fire is the syllable *hin*—because it occupies the first place Air is *Prastāva*—because both are next (to the former two) The sun is *Udgītha*—because of its importance The stars are *Pratihāra*—because they are collected together The moon is *Nidhana*—because the sacrificers migrate into it at death This is the *Rājana* as interwoven in the deities—since the deities are effulgent beings.

स य एवमेतद्राजन देवतासु प्रोत षेदेतासामेव देवतानार
सलोकतार साद्विता सायुज्य गच्छति सवमायुरेति ज्योमजीवति

महान्प्रजया पशुभिर्मवति महान्कीर्त्या ब्राह्मणान् निन्देत्तद्व्रतम्

॥ २ ॥

He who thus knows this *Rājana* as interwoven in the deities, obtains the same world or the same prosperity, as, and union with, these deities, he reaches full life, lives well, and becomes great with children and cattle, great in fame. The rule is 'one should not decry the *Brâhmanas*' (2)

Com The result accruing to one knowing this is mentioned. He obtains the same world, the same prosperity as, and union with, these very deities, Fire and the rest. The word "or" must be taken as under-stood here "obtains the same world" or, &c., &c. Because there is a difference in results, due to difference in the ideas of the agent, and also because it is not possible for all these three to accrue collectively. The rule is that one should not decry the *Brâhmanas*,—because of such *Srutis* as "The *Brâhmanas* are the perceptible deities, &c.," the decrying of the *Brâhmana* would be decrying of the deities themselves

Thus ends the 'Twentyeth Khanda of Adhyâya II.

ADHYAYA II

KHANDA XXI

त्रयीं विद्या हिंकास्वय इमे लोकाः स प्रस्तावाग्निर्वायुः स दिव्यः
स उद्गीथो नक्षत्राणि ययारसि मरीचयः स प्रतिहारः स पा गन्ध-
र्वाः पितरस्तन्निघ्नन मेतस्सामः सवस्मि मोतन् ॥ १ ॥

The triadic knowledge is the syllable *hin* these three worlds are the *Prastāva* the Fire Air and Sun are the *Udgītha* the stars the birds and the rays are the *Pratihāra* the serpents the *Gandharvas* and the Fathers are the *Nidhana* This is the *Sāma* interwoven in everything (1)

Com — The triadic knowledge is the syllable *hin* — The sequence of triadic knowledge to the Fire — *Sāma* and the rest is due to the *śruti* passages which mention it, as being the effect of Fire &c. The syllable *hin*, — because it is the first of all the duties imposed upon men. These three worlds — following upon the aforesaid as being the effects thereof — are the *Prastāva* Fire, &c., are *Udgītha*, because of their importance. The stars &c., are *Pratihāra*, — because they are held together. Serpents &c. are *Nidhana* — because of the letter *dha* being common. This is the *Sāma* — without any other special name —, a collection of *Sāmas* interwoven in everything because the triadic knowledge is everything. The *Bhaktis* of *Sāma hin* &c. are to be meditated upon as

triadic knowledge and the rest. The meaning of all that has gone before is also that in whatever object the *Sâma* is interwoven, it is to be meditated upon as that object. Because these meditations serve to purify actions just like the clarified butter.

स य एवमेतत्साम सर्वस्मिन्प्रोत वेद सर्वं ह भवति ॥ २ ॥

One who thus knows this *Sâma* as interwoven in everything becomes everything.

Com. The result accruing to one who knows the *Sâma* with regard to all things is that "he becomes everything" which must be taken to mean that he becomes the lord of all (and not that he becomes identified with everything), because it is only when there has been no such identification, and the deities occupy the various quarters, that there is any chance of offerings reaching them.

तदेव श्लोको यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्याय पर-
मन्यदस्ति ॥ ३ ॥

Hence this verse 'there are the fivefold three; greater than these, there is nothing else besides.' (3)

Com. To the same effect there is the following verse The "three" the triadic knowledge and the rest that have been explained to be fivefold, through division into the syllable *hin*, &c,—than these five triads there is nothing greater, and besides these, nothing else exists, inasmuch as all things are included therein

यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मी-
त्युपासीत तद्ब्रतम् तद्ब्रतम् ॥ ४ ॥

He who knows that knows everything All the quarters offer him gifts. That 'I am everything,'

so must he meditate that is his rule—yea that is his rule (4)

Com—One who knows the *Sāma* consisting of everything as explained above knows everything—that is becomes omniscient. All the quarters—*i.e.* persons and deities residing in all regions—offer to such a knower objects of enjoyment. That I am everything so must he meditate upon the *Sāma* this alone is his rule. The repetition is meant to point to the fact of the treatise on *Sāma* meditation having ended here.

Thus ends the *Twenty First Khanda of Adhyāya II*

ADHYAYA II

KHANDA XXII

विनर्दि सास्रो वृणे पशव्यभिर्यज्ञेऽग्नीयाऽनिरक्त प्रजापते
निरक्त सोमस्य मृदु रुक्षं यायो रुक्षं वलवादिन्द्रस्य क्रौञ्च
मृहस्पतेरध्वान्त वरुणस्य तान्सर्वानिवोपसेयेत वायुं त्वेव यज
येत् । १ ।

Of the *Sāma* I seek the high sounding one as good for cattle—this is the song sacred to *Agni* the undefined one to *Prajāpati* the defined one to *Sāma* the soft and smooth to *Vāyu* the smooth and strong to *Indra*, the heron like to *Brihaspati* and the dull to *Varuna*. Let a man employ all these but avoid the one sacred to *Varuna*. (1)

Com.—In connection with *Sāma* meditation the Text now lays down a few instructions with

regard to the richness of the varieties of *Sâma* as belonging to the *udgâtri*,—inasmuch as each variety is accompanied by a definite specific result. “High-sounding” *i.e.*, a song having the high tone of the voice of a bull, and this is related to *Sâma*, and good for cattle, and this song has got *Agni* for its deity and I seek this song, so thinks a certain sacrificing *Udgâtri*. The one which is *undefined*—*i.e.*, not specified as being similar to any particular sound, is a song having *Prajâpati* for its deity,—because *Prajâpati* himself is of an undefined form. The “defined” or distinct one is a song, having *Soma* for its deity. The soft and smooth song has *Vâyû* for its deity. The “smooth” and “strong” *i.e.*, that which is accompanied by much effort is a song sacred to *Indra*. That which ‘heron-like’—*i.e.*, like the sound of the heron—is sacred to *Bṛhaspati*. The “dull”—*i.e.*, the one similar to the sound of a broken brass vessel—is a song sacred to *Varuna*. One ought to employ all these, avoiding, however, that which is sacred to *Varuna*.

अमृतत्वं देवेभ्य आगायानीत्यागायत्स्वधा पितृभ्य आशा
मनुष्येभ्यस्सृणोदकं पशुभ्य स्वर्गं लोकं यजमानायान्नमात्मन
आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तं स्तुवीत ॥ २ ॥

‘May I sing out immortality for the Devas’, thus should one sing. ‘May I sing out *Svadhâ* for the Father’s hope for the men, grass and water for animals, heaven for the sacrificer, and food for myself’—thus reflecting, in his mind, on all these, he ought to sing out praises carefully (2)

Com — May I sing out *i.e.* obtain—Immortality for the Devas May I sing out *Sradha*—oblations—for the fathers *hope, i.e.* expectation *i.e.* the object desired and hoped for—for men grass and water for the animals the heavenly regions for the sacrificer and food for myself—reflecting in his mind upon all these one ought to sing out praises carefully *i.e.* with due regard to the proper pronunciation of the vowels and consonants &c.

सर्वं स्वरा इन्द्रस्याऽऽनाम सर्वं जन्मागं प्रजापतेऽनाम
सर्वं स्वरा मृत्योरात्मनाम यदि रक्षन्मृत्योरात्मनाम
उभयं स त्वा प्रति वक्ष्यतीत्येन श्रुत्वा ॥ ३ ॥

All vowels belong to *Indra* all sibilants belong to *Prajapati* all consonants belong to Death If anyone should reprove him for his vowels he should tell him I had taken my refuge in *Indra* He will answer thee (3)

Com —All vowels *a* and the rest—are the parts of—*i.e.* take the place of the different members of the body of—*Indra*—*i.e.* of the Breath with strong actions All sibilants—*sa sha sa ha* &c—are the parts of *Prajapati*—*i.e.* *Vital* or *Kasyapa* All *spora* letters *i.e.* the consonants *Ka* &c,—are the parts of Death If some one reprove the *Udgatri* knowing all this as that You have pronounced the vowels wrongly—being thus reprov'd he should tell him this When pronouncing the vowels I had taken refuge in *Indra* the *Vital Breath* the Supreme Lord hence it is *Indra* who will give thee whatever answer profits thee

अथ यद्येनमूष्मसूपालमेत प्रजापतिश्च शरणं प्रपन्नोऽभूत्वं स त्वा
प्रति वेक्ष्यतीत्येनं ब्रूयादथ यद्येनहस्पर्शेषूपालमेत मृत्युश्च शरणं
प्रपन्नोऽभूत्वं स त्वा प्रति घक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

If some one should reprove him for his sibilants, he should tell him 'I had taken my refuge in *Prajâpati*, He will smash thee' If some one should reprove him for his consonants, he should tell him 'I had taken my refuge in Death, He will burn thee' (4)

Com.—Now then, if some one were to reprove him for his sibilants, as before, he should tell him - 'I had taken my refuge in *Prajâpati*, He will smash thee reduce thee to dust' And if one were to reprove him for his consonants, he should tell him 'I had taken my refuge in Death, He will burn thee, reduce thee to ashes'

सर्वे स्वरा धोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति
सर्वं ऊष्माणोऽभस्ता अनिरस्ता विवृता वक्तव्या प्रजापतेरात्मानं
परिददानीति सर्वेस्पर्शा लेशेनामिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

All vowels should be pronounced with sound and strength,—(thinking) 'may I impart strength to Indra' All sibilants should be pronounced, neither as if swallowed, nor as if thrown out, but well-opened,—(thinking) 'may I give myself to *Prajâpati*, all consonants should be pronounced slowly, without crowding them together,—(thinking) 'may I withdraw myself from Death' (5)

Com.—Since vowels, &c, are the parts of Indra, &c, therefore all vowels should be pronounced

with sound and strength—with a view that I am imparting strength to Indra. Similarly, all vibrant should be pronounced neither as if swallowed—i.e. not totally concealed—nor as if thrown out but well opened i.e. endowed with a well opened out effort—(with a view that)

I am offering myself to *Iśajapati*. All consonants should be pronounced slowly and without being crowded together—(with a view that) I am slowly withdrawing myself from D at. Just as little children are slowly extricated from nets &c.)

Thus ends the *Tenly Secret Hymns of Atharva II*

ADHYA YA II

KHANDA XVIII

प्रया धर्म्यन्था य त्ताज्यायन शनिर्नि । प्रथमस्तत्र एव हि
तीया ब्रह्मयायाचाययुः वारती । तृतीयाऽप्यन्तामारना भागययुः
अमादयेन्मय एत जुय । रा भार्गव ब्रह्मसंस्थोऽमृतं यमि
॥ १ ॥

There are three branches of Duty: Sacrifice, Study and Charity are the first. Austerity alone is the second and one who leads the life of a Student in the house of the Teacher absolutely mortifying his body in the Teachers house is the third. All these attain to the worlds of the Virtuous but only one who is firm in *Brahma* attains Immortality (1)

Com. With a view to lay down the meditation of the syllable "Om" the Text begins with "*There are the three branches of duty*", &c It should not be mistaken that the result hereafter mentioned is obtained only from meditation upon the syllable "Om" specified above as the *Udgîtha*, &c, forming parts of the *Sâma*, but what is meant is that the result, the attainment of Immortality which is unapproachable by all sorts of *Sâma*-meditations and sacrifices—is obtained solely by meditation upon the syllable "Om" alone by itself And the mention of this in the chapter on *Sâma* is only with a view to add to its glory "*Three*"—in number "*are the branches*" divisions—"of Duty." Which are these? "*Sacrifice*"—*Agnihotra*, &c, "*Study*"

the getting up of the *Rik*, &c., with proper restrictions and observances, "*Charity*"—giving away to beggars, outside the sacrificial altar—this is the *first* branch of Duty Inasmuch as these duties belong to the House-holder, these are called "*first*"

i.e., one (branch of Duty), and not the *best*, because the "*second*" and the "*third*" are also mentioned "*Austerity is the second*"—by "*Austerity*" are meant the observances of the *Krichhra* "*Chândi âyana*," &c, and this branch of Duty belongs to the *Tâpasa* or the "*Parivrat*" who is still leading the life of the House-holder, and not one who (has renounced the House and) takes his stand on Brahma, *i.e.*, the "*Sanyâsi*", because it is declared that this latter obtains Immortality (which does not belong to the *Tâpasa*) One who leads the life of the Student, and lives in the house of the Teacher, "*absolutely*" *i.e.*, all through his life—mortifying his body by

means of penances and observances: this is the third branch of duty. The adverb "absolutely" implies the perpetual *Āśramakṛt* or "life student." As for the ordinary student his studentship is only for the purpose of studying the Veda and hence such studentship cannot be the means of attaining the regions of the Virtuous. All these—that is people belonging to all these three states of life attain by means of the above all duties to regions of the Virtuous. The remaining fourth not mentioned by name is the "Puruṣa" who stands firm in Brahman in the right manner and he obtains Immortality which is something beyond and distinct from the regions of the Virtuous and this Immortality is *śūnya* and not compared like the Immortality of the gods. Because the Immortality here mentioned is laid down as something apart from the region of the Virtuous and the blessed ones (i.e. the regions of the gods). If Immortality were only a certain place of the regions of the blessed then it wouldn't have been mentioned apart from these regions. Therefore on account of its being mentioned apart it must be taken to signify *absolute* Immortality. In this connection the laying down of the duties of the different states of the Householder is with a view to add to the glory of meditation upon the *Pranava* (*Om*)—and not as leading to the results belonging particularly to this latter. Because if it be taken to be for the sake of adding glory to meditation of the *Pranava* and also as leading to the results thereof then there would be a split of the sentence. Therefore it must be admitted that by describing

Immortality as resulting from meditation upon " *Om* " after an explanation of the duties of the different states of the House-holder,--the Text means to eulogise the meditation of " *Om* ." Just as in the case of the ordinary assertion " the serving of *Purnavarmâ* brings only apparels for the servant, while the serving of *Rajavarmâ* brings to him comforts befitting a king " The *Pranava* (*Om*) is the True Supreme *Brahman*, because it is the name of this latter, as is laid down in the Katha Upanishad " This syllable alone is the imperishable Brahman, this syllable alone is the imperishable Supreme , " and hence it is only proper that immortality should result from meditation upon It (the *Pranava*)

Some people (the author of the *Vṛtti* among others) make the following remarks in this connection --What is meant here is that the attainment of the regions of the blessed accrues equally to persons in all states of the House-holder, if they perform their duties properly but are without knowledge ; that is to say, all such persons, who have no real knowledge, attain to the regions of the blessed. And the *Sanyâsi* is not left out of these ; because for the *Sanyâsi* also, the duties are Knowledge, Restraints, Observances and Austerity, hence the sentence " Austerity is the second " includes both the *Sanyâsi* and the *Tâpasa*. Therefore, the meaning is that from amongst the aforesaid four, whoever happens to be firm in Brahman and a meditator upon " *Om* ", he attains Immortality , because all the aforesaid four classes of men being equally entitled to it , and because the standing firm in Brahman is not prohibited to any

to Immortality',—this too would apply equally to the duties of all stages of the House-holder. Nor is there any such direct assertion (in the Veda) that it is only the Sanyâsi standing firm in Brahman and none other—that obtains Liberation;—the view held by all the Upanishads being that Liberation results *from knowledge* (without any specification of the class of duties to be stuck to). Therefore, from among those that duly perform the duties of their respective states, whoever meditates upon *Brahman* attains Immortality.

This cannot be (the meaning of the text), because there is a mutual contradiction between the Ideas bringing about actions, and those leading to knowledge (of Brahman). The injunctions of actions are chiefly based upon the fact of the person concerned having notions of the diversities of the Doer, the Means, the Action and the Result. And this basis does not originate in the Scriptures; inasmuch as such notions of diversity are found to exist in all living creatures. And the Idea, in the form of knowledge is such as is brought about, by such Scriptural assertions as "Real entity is one only, without a second," "All this is Self alone," "All this is Brahman alone," &c, &c. And the Idea never appears without having previously completely suppressed the basis of actions, in the shape of notions of diversities of Action, Means and Result, (I) because there is a mutual contradiction between the notion of diversity and that of Unity or Identity, the idea of the singleness of the moon, on the removal of darkness, does not appear without the suppression of the idea of its duality due to dark-

of the notion of diversity,—then, in that case, all Vedic passages laying down the reality of the idea of unity would become falsified. And the authority of the passages laying down unity is just as proper as that of the passages prohibiting the eating of uneatable (prohibited) food, specially as all the Upanishads treat of that (unity). If it be urged that in that case, the passages enjoining actions would become falsified,—we deny this because these have their authority for those whose ideas of diversity have not been suppressed; just like the cognitions in a dream, before awakening. If it be urged that wise and discriminative persons not performing the actions, the passages enjoining these would lose their authority, we deny this because we do not find deficiency in the authority of such passages, as lay down actions with a definite end. Because actions with definite ends are not performed, by such people as have the idea that it is not proper for one to have any desire, it does not follow that the injunctions of such actions lose all their authority such actions being performed by people desiring certain ends. In the same manner, because such people as meditate upon Brahman, and know Brahman do not perform the duties (laid down for the House-holder, &c.), it does not follow that passages enjoining such duties lose all their authority, such duties being duly performed by people not knowing Brahman. If it be urged that “just as the actions of begging for food, &c., do not cease for even the Sanyâsi, so in the same manner, even if the House-holder happens to realise the notion of unity, the actions of *Agnihoti* a,

&c. will not cease for him —this cannot be because when considering the validity of Injunctions the actions of men (such as the begging of food instanced) cannot serve as (authoritative) instances e.g. the "killing of an enemy being prohibited — simply because some one has been found to be doing it it does not follow that such *killing* is to be done by wise discriminative people even though they be without any harmful intention towards an enemy. And on the suppression of the notion of diversity — which is the sole foundation for the application of the passages laying down actions —there is no active agency left which would urge people towards such actions as the *Agastya* and the like though in the case of the *Sanyasi* what urges him to beg for food is *hunger*. If it be urged that in the case in question too what will urge people to the performance of such actions will be the fear of sin resulting from their non performance —this cannot be because it is only one who has notions of diversity that is entitled to such actions we have already explained that it is only one who has notions of diversity whose notions of diversity have not been suppressed by knowledge that is entitled to the performance of action. And the sin resulting from the non performance of an action accrues to him only who is entitled to its performance —and not to one who is not so entitled, for instance the non performance by a Householder of the duties of the "Student" does not constitute a sin. If it be urged that "in that case all people who are still in one of the four stages but have realised unity would be

of the notion of diversity,—then, in that case, all Vedic passages laying down the reality of the idea of unity would become falsified. And the authority of the passages laying down unity is just as proper as that of the passages prohibiting the eating of uneatable (prohibited) food, specially as all the Upanishads treat of that (unity). If it be urged that in that case, the passages enjoining actions would become falsified,—we deny this because these have their authority for those whose ideas of diversity have not been suppressed, just like the cognitions in a dream, before awakening. If it be urged that wise and discriminative persons not performing the actions, the passages enjoining these would lose their authority, we deny this because we do not find deficiency in the authority of such passages, as lay down actions with a definite end. Because actions with definite ends are not performed, by such people as have the idea that it is not proper for one to have any desire, it does not follow that the injunctions of such actions lose all their authority such actions being performed by people desiring certain ends. In the same manner, because such people as meditate upon Brahman, and know Brahman do not perform the duties (laid down for the House-holder, &c), it does not follow that passages enjoining such duties lose all their authority, such duties being duly performed by people not knowing Brahman. If it be urged that “just as the actions of begging for food, &c, do not cease for even the Sanyâsi,—so in the same manner, even if the House-holder happens to realise the notion of unity, the actions of *Agnihotra*,

&c will not cease for him —this cannot be because when considering the validity of Injunctions the actions of men (such as the begging of food instance) cannot serve as (authoritative) instances e.g. the killing of an enemy being prohibited — simply because some one has been found to be doing it. It does not follow that such *killing* is to be done by wise discriminative people even though they be without any harmful intention towards an enemy. And on the suppression of the notion of diversity — which is the sole foundation for the application of the passages laying down actions — there is no active agency left which would urge people towards such actions as the *Agnihotra* and the like though in the case of the *Sanyasi* what urges him to beg for food is *hunger*. If it be urged that in the case in question too what will urge people to the performance of such actions will be the fear of sin resulting from their non performance — this cannot be because it is only one who has notions of diversity that is entitled to such actions. We have already explained that it is only one who has notions of diversity whose notions of diversity have not been suppressed by knowledge that is entitled to the performance of action. And the sin resulting from the non performance of an action accrues to him only who is entitled to its performance — and not to one who is not so entitled. For instance, the non performance by a 'House-holder' of the duties of the 'Student' does not constitute a sin. If it be urged that in that case all people who are still in one of the four stages not have realised unity would be

Sanyâsis,"—this cannot be, because so long as a man continues in one of the stages of the ideas, ownership are not suppressed, and because the other stages are for the performance of actions, as declared in the *Śruti* "then should he perform actions." Therefore, the mendicant alone, who is devoid of all notions of ownership, can be a "*Sanyâsi*," which the House-holder and others can never be. If it be urged that "inasmuch as all notions of diversity, on which injunctions for actions are based, are suppressed by the notion of unity got at by means of the texts laying it down, none of the Restraints, Observances, &c. can apply to the *Sanyâsi*," we deny this because these (Restraints, &c.), helping one to restrain himself, do apply to the *Sanyâsi*, when he happens to be separated, from the notion of unity, by Hunger, &c. But from this it 'does not follow that for the *Sanyâsi*, there is also a chance of stooping to prohibited deeds. Because such deeds are prohibited even before the realisation of unity. As for instance, because one falls into a well or in a thicket in the darkness of night, it does not follow that he should fall down, even when the sun has risen. Therefore, it is established it is only the mendicant, who desists from all actions, who is called "*Brahmasansthâ*" It has been said above that all that are devoid of knowledge, attain to the regions of the blessed, this is true enough. But it has also been said that the "*Sanyâsi*" is implied in the word "Austerity", this is not true. Why? Because it is the *Sanyâsi* alone, to whom the character of "*Brahmasansthâ*" can possibly belong, as we have already explained

that it is the *Sanyasi* alone who is left after the other orders have been mentioned because there is a collection of all such actions as the *Agnicara*, &c., for one who has really Jnanyti. The duty of performing penances devolves only upon one who has notions of diversity. The 4 reasons also serve to set aside the possibility of being *Brahmanin ho*" in the intervals of action and also the fact of the non prohibition (of the character of *brahmanin ho* for the householder &c.)—(both these facts having been urged by the author of the *Pratibha*). It had also been urged that if only such men endowed with knowledge as have desisted from actions were to be *Sanyasis* then knowledge by itself would have no use. And this reasoning too is met by our arguments. Then again it has been urged that the signification of the word *brahmanin ho*" is not conventionally restricted in the *Samyaji*" like the significations of such words as *Jato*"

Varaha" and the like. This too has been set aside by the arguments advanced by us showing that the name *Brahmanin ho*" can apply to the *Sanyasi* alone and to none else. It has also been said that words whose significations are fixed by convention do not stand in need of any reasons for their application. But such is not the case since we do find this to be the case with such words as *Grihastha*" *Tilasha*" *Porivrajaka*" &c.—which have for grounds of their significations the facts of remaining in the house of carpentering and of wandering about as mendicants; and yet they have their significations fixed by convention to two stages of life (in the case of the words *Grihastha*

and "*Paivrâjaka*"), and to a particular class of men (in the case of the word "*Takshû*"), but there is no such hard and fast rule as that these are not to be used where the aforesaid grounds are not immediately perceived, because such is not the commonly recognised fact. In the same manner, the word "*Brahmasansthâ*" can be held to be applicable to the "*Paramahansa*" who is beyond the ordinary stages of human life, and who is a *Sanyâsi* having all actions and their means suppressed for himself, because the accruing to him of the chief result of Immortality is directly asserted (in the Veda) Hence, it must be admitted that the character of the *Sanyâsi* mentioned in the Veda is only what has been explained, and not the taking up of the sacred thread, the "*tridanda*", or the sacred waterpot, &c, as laid down in such passages, as "with head shaved, without acquisitions and without attachment, &c," and also "the supreme and sacred for those who are above the ordinary stages of life, &c, &c," in the Svetâsvatara Upanishad, and also in such *Smṛiti* passages as, "without prayers, without obeisances," &c., &c, and also "for this reason self-restrained ones, seeing beyond, do not perform actions," and "for this reason he is without marks, knowing the Law, having his marks unmanifested," &c, &c The renunciation of actions propounded by the *Sânkhya*s is false; because they hold the ideas of the diversities of Actions, Instruments and Results to be real (and not unreal as the *Vedântin* does). And the theory of the non-activity (of the agent) as propounded by the *Bauddha*, is also untenable, because they hold all things to be

void and the theory of non activity pre supposes the fact of its being an Entity. And the theory of inaction held by lazy illiterate person is also untrue because these people have not their notions of activity suppressed by any valid authoritative means (as it is for the *Uddanta*). Therefore it is established that the character of the *Brahma* *Sanyasa* or the *Sanyasi*—which consists in the cessation of all Actions—belongs only to one who has come to realise Unity by means of the valid reasoning and authority of the *Uddanta*. From this it also follows the fact that the Householder becomes a *Sanyasi* if he happens to get at the realisation of unity. Otherwise not. But a householder becoming a *Sanyasi* would become guilty of neglecting the (Sacred) Fire—as says the *Śruti* one who neglects the fire becomes the murderer of the brave among the god. Not so because as soon as unity becomes realised the fire by itself becomes neglected as mentioned in the *Śruti*. Fire loses the character of fire &c. Therefore a householder becoming a *Sanyasi* is not guilty of any crime.

अग्राहिकीनामभ्यगपेक्षया निमभ्यगः । त्रिषु मन्त्रेषु
मभ्यगपक्षया अभिज्ञाया यत्तान्यभ्यासि मन्त्राः । भृगु
म्यगिनि ॥ ७ ॥

Prajāpati brooded on the world. From them thus brooded upon the Tridactic knowledge issued forth. He brooded on this. And from this brooded upon issued the syllable *Bhūh Bhurah* and *Srah*. (9)

Com —The Text now begins to explain that, wherein standing firm one attains Immortality. "*Prajâpati*" i.e., *Vinât* or *Kasyapa*—with a view to find out the pith of the worlds brooded upon them,—that is to say, performed meditation and renance, with that end in view From these thus brooded upon, then pith, the Triadic knowledge, issued forth,—i.e., appeared in the mind of *Prajâpati* "He brooded on this"—as before And from this, thus brooded upon, these syllables issued forth, viz., the *Vyâhritis* "*Bhûh*", "*Bhuvah*," and "*Svah*"

तान्यभ्यतपसेऽमितस्तेभ्य उक्त्वाः संप्राप्तवत्तद्यथा शङ्कुना
सर्वाणि पर्णानि सत्पृष्णान्येवमोकारेण सर्वा वाक्सत्पृष्णोकार एवे-
द सर्वमोकार एवेद सर्वम् ॥ ३ ॥

He brooded on them, and from them, thus brooded upon, issued the syllable 'Om.' As all leaves are attached to the stalk, so is all speech attached to the syllable 'Om' The syllable 'Om' is all this yea the syllable 'Om' is all this. (3)

Com —He brooded upon these syllables, and from them, thus brooded upon, issued the syllable 'Om', which is *Brahman* Of what nature was this? Just as all the leaves are attached or fastened to the stalk—i.e., are pervaded over by it, so is all speech—all words—pervaded over by the syllable 'Om,' which is *Brahman*, and which is the counterpart of the Supreme Self —As is also declared in such *Śrutis* as "the syllable *a* verily is all speech" And since all name is a modification of the Supreme Self, therefore, the syllable 'Om' is all this The repetition is meant to show reverence for the

subject treated of. The mention of the accomplishment of the world &c. is with a view to eulogise the syllable *Om*.

Thus ends the Tenth Part of the *Atma-Brahma* Upanishad.

ADHYAYA II

KHANDA XXIV

ब्रह्मर्षिः पुरातनं वसुधापतेः सप्तर्षिणां प्राप्तिः
सप्तर्षिणां प्राप्तिः पुरातनं वसुधापतेः सप्तर्षिणां प्राप्तिः ॥१॥

The teachers of *Brahman* declare that the morning oblation belongs to the *Vasus* the mid-day oblation to the *Rudras* and to *Adityas* and the first *Devas* the third oblation. (1)

Com—In connection with *Sama* meditation the syllable *Om* has been accomplished as secondary to Actions and then it has been highly eulogised as being the counterpart of the Supreme Self and bringing about Immortality and now the Text begins to lay down the *Sama* and the Incantation of the *Homa* &c. which form parts of the sacrifice. The teachers of *Brahman* declare that what is known as the morning oblation belongs to the *Vasus*—that is to say this world while connected with the morning-oblation is kept under control by these Lords of this oblation. Similarly the world of the sky is kept under control by the *Rudras* who are the Lords of the midday oblation. And the third world is kept under control by the *Adityas* and the *Visve Devas* who are the Lords of the third

oblation. Thus, then there is no other world left for the sacrificer.

क तर्हि यजमानस्य लोक इति स यस्त न विधात्कथं कुर्या-
दथ विद्वान्कुर्यात् ॥ २ ॥

Where then is the world of the sacrificer ? He who does not know this, how can he perform (sacrifices) ? If he knows this, then he should perform (them) (2)

Com.—Then where is the world of the sacrificer, for the sake of which he sacrifices ? That is to say, his world is nowhere. And the *Sruti* says ; “ One who sacrifices for the sake of a world ” And if the sacrificer were not to know the means of acquiring a world—such means being in the shape of the *Sâma*, *Homa*, *Mantia*, &c.,—not knowing this, how could he perform sacrifices ? That is to say, the proper character of the sacrificer can never belong to an ignorant person. This is meant to eulogise the *Sâma*, &c, and as such, should not be taken as prohibiting the performance of sacrifices for one who is ignorant of these, and knows only the sacrifice. Because, if it were taken as eulogising the knowledge of *Sâma*, &c, and, at the same time, as prohibiting the performance by ignorant persons,—there would be a split of the sentence. And we have explained in the beginning, in the Chapter treating of *Ushâsti*, showing why even an ignorant person can perform sacrifices. If however he knows such means as the *Sâma*, &c, to be hereafter explained—then he should perform sacrifices.

पुरा प्रातरनुवाकस्यापाकरणान्ननेन गाहपत्यस्याऽमुत्र उप
विश्य स वासयः सामभिगायति ॥ ३ ॥

Before the beginning of the *Matin-chant* sitting behind the *Gārhapatya* fire and facing the north (the sacrificer) sings the *Sāma* sacred to the *Vasus* (3)

Com—Now what is it that has to be known (for the performance of sacrifices) ? It is explained Before beginning the hymns constituting the Morning Chant, sitting behind the *Gārhapatya* fire and looking towards the North the sacrificer sings the *Sāma* sacred to the *Vasus*

छो ३ कक्षामपावादेणू ३३ परयेम स्या वयः रा ३३ ३३ ३३ हु ३
आ ३३ ज्या ३ यो ३ आ २१११ इति ॥ ४ ॥

Open the door of this world that we may see thee for the Kingdom (4)

Com—Open the door of this world of the earth—O Fire!—So that, through that door we may see thee for the sake of the Kingdom (of this world).

अथ जुहाति नमोऽग्रे पृथिवीक्षिते लोकक्षिते लोक मे यजमा
नाय विन्दैष वै यजमानस्य लोक एताऽस्मि ॥ ५ ॥

Then he makes offerings (reciting). Adoration to Fire, who dwells on the Earth who dwells in the world! Obtain this world for me the sacrificer! To this world of the Sacrificer I am to go (5)

Com.—After this he makes offerings into the fire reciting the *Mantra* Adoration to Fire—we bow O Fire to thee, who dwellest on the Earth, and who dwellest in the world obtain for me the

worlds of the sacrificer, verily to this world of the sacrificer I am to go.

अत्र यजमान परस्तादायुषि स्वाहाऽपजहि परिवमित्युक्त्वो-
त्तिष्ठति तस्मै वसव प्रातः सवनं सप्रयच्छन्ति ॥ ६ ॥

Thither will the sacrificer, after this life go *Svaha*'take away the bolt, having said this, he rises. For him the *Vasus* fulfil the morning oblation. (6)

Com —“Thither” i.e., to this world, I the sacrificer, after death, will go—*Svāhā* thus he makes the offering, adding—“remove the bolt”—i.e., the bolt closing the door of the world. Having pronounced this *Mantra*, he rises. And by means of these, the worlds connected with the morning oblation, are purchased, from the *Vasus*, hence, these fulfil the morning oblation for the sacrificer.

पुरा माध्यदिनस्य सवनं योपाकरणाज्वनेनाऽग्नीऽध्रीयस्योदङ्-
मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लोकेकद्वारमपावाङ्णूँ ३३ पश्येम त्वा वय वैरा ३३३३
३ हु ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

Before the beginning of the midday oblation, sitting down behind the *Agnidhriya* fire and facing the North, he sings the *Sāma* sacred to the *Rudras* (?)

‘Open the door of the world, that we may see thee, for *Vairājyā*’ (8)

Com —In the same manner, sitting behind the “*Agnidhriya*”,—the southern fire, and looking towards the North he sings the *Sāma* sacred to the *Rudras* for the sake of attaining “*Vairājyā*” (Kingdom of the Sky)

अथ शुहोति नमा वायवेऽन्तरिक्षक्षिते चाफक्षिते लोके मे यज-
मानाय विन्देयं वं यजमानस्य लाभ एताऽस्मि ॥ ९ ॥

अत्र यजमान परस्तादायुषं स्वाहाऽपजहि परिधमित्युक्त्वा
तिष्ठति तस्मै रुद्रा माध्यन्दिनं सयनं सम्यञ्छन्ति ॥ १० ॥

Then he makes the offering (rooting) Adora-
tion to *Vāyu*, who dwells in the sky and dwells in
the world ! Obtain this world for me the sacrificer !
To this world of the sacrificer I am to go (9)

Thither will the sacrificer after this lifego-
svāhā ! Remove the bolt !—having said this he
rises and the *Rudras* fulfil the midday oblation for
him (10)

Com — “ Who dwells in the sky &c., &c ”—as
before

पुरा तृतीयसयनरयोपाकरणजघनेनाऽऽहवनीयस्योदङ्मुख उप
विश्य स आदित्यं स वैश्वदेवं सामाभिगायति ॥ ११ ॥

ला३४४१मपावा३णू ३३ पर्येम त्वा वयं स्वारा ३३३३३
हु ३ आ ३३ ज्या ३ या ३ आ ३२१११ इति ॥ १२ ॥

आदित्यमयं वैश्वदेव ला३४४१मपावा३णू ३३ पर्येमत्वा
वयं साक्षा ३३३३३ हु ३ आ ३३ ज्या ३ यो ३ आ ३२१११
इति ॥ १३ ॥

Before the beginning of the third oblation sit-
ting behind the *Aharantya* fire, and facing the
North he sings the *Sāma* sacred to the *Adityas*,
and also that sacred to the *Vishvédévas*

Open the door of the world—that we may
see thee for the kingdom of Heaven ”

" This is sacred to the *A'dityas*. Now, the one sacred to the *Visvédēvas* 'Open the door of the world, that we may see thee, for the Kingdom Supreme," (11 13).

Com Similarly, sitting behind the *A'havanīya* Fire, and looking towards the North, he sings the *Sāma* sacred to the *A'dityas*, and then the one sacred to the *Visvédēvas*—for the sake of the Kingdom of Heaven and the Kingdom Supreme respectively.

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोक मे यजमानाय विन्दता ॥ १४ ॥

एष वै यजमानस्य लोक एताऽरायत्र यजमान परस्तादायुष स्वाहाऽपहत परिधमित्युक्तवोतिष्ठति ॥ १५ ॥

तरगा आदित्यात्र विश्वे च देवास्तृतीयसवनसप्रयच्छन्त्येष ह वै यज्ञस्य मात्रा वेद य एव वेद य एव वेद ॥ १६ ॥

Then, he makes the offering (reciting) 'Adoration to the *A'dityas*, and to the *Visvédēvas*, the dwellers of Heaven, and the dwellers of the world ! Obtain the world for the sacrificer !'

To this world of the sacrificer, I will go Thither will the sacrificer after this life go—*Srâhâ* Remove the bolt !—having said this, he rises

For him, the *A'dityas* and the *Visvédēvas* fulfil the third oblation One who knows this, knows the real character of sacrifice—yea, one who knows this (14-16)

Com "Dwellers of Heaven," &c , &c.—as before , the only difference being the plural number in "*Vindata*" and "*Apahata* " All these recitations

belong to the sacrificer on account of the marks in

I will go" pointing to the sacrificer the meaning being 'I the sacrificer knowing this &c.' One who knows *this* —i.e., the *Sāma*, &c., as explained above—knows the real character of sacrifices. The repetition of "one who knows this" is meant to denote the close of the *Adhyāya*.

Thus ends the *Twenty Fourth Khanda of
Adhyāya II*

Thus ends the *Second Adhyāya*

The Chha'ndogya Upanishad

ADHYA'YA III

KHANDA I

असौ वा आदित्यो देवमबु तस्य द्यौरेव तिरश्चीनवरः सो
ऽन्तर्गक्षमवूषो मरीचय पुत्राः ॥ १ ॥

This sun verily is the honey of the Devas Of this, Heaven is the cross-beam, the sky is the hive, and the rays, the Eggs (1)

Com "This sun &c,"—shows the context of the coming *Adhyâya*. At the close of the last *Adhyâya*, it has been said "One who knows the measures of the sacrifice," and the articles of the sacrifice, as they arise out of the *Sâma*, the *Homa* and the *Mantras*, and constituting the parts of the sacrifice,—have all been clearly explained, with a view to the attainment of particular ends And the Sun, embodying the accomplishment of the results of all the sacrifices, shines with great splendour And this Sun, being the result of the actions of all living beings, is directly perceived by all Hence, after having explained the sacrifices, the Text begins a treatment of the meditation of their result in the shape of the Sun, with a view to describe the highest of the ends of man. "The Sun indeed is the honey of the Devas, &c, &c" The Sun is the honey of the gods, as it gives them pleasure,

and as such is like honey. The fact of the Sun being a source of pleasure to the *Vasus* and the rest will be explained later on as being based upon the fact of the Sun embodying the result of all sacrifices. But how does the character of "honey" belong to It? Of this honey Heaven is the cross-beam just like the beam to which the honey-bee hangs. Because the Heaven appears to be slanting crosswise (to the god who dwell in the sky when they look upwards) and the sky is the hive hanging as it were by the beam of Heaven hence resembling in this, the hive the sky is the hive—as also because it is the support of honey in the shape of the sun. By rays are meant the watery vapours drawn from the Earth by the Sun and contained in its rays as described elsewhere the water is the rays of the Sun. And these 'rays'—being contained in the rays existing in the hive of the sky and thus resembling the eggs of the bee—appear like "eggs" — i.e. the eggs contained in the cells of the bee-hive.

तस्य ये राक्षो रस्यस्ता एवास्य प्राज्यो मधुनाद्य । अथ
एव मधुक्त ऋग्वेद एव पुन्य ता अमृता आपस्ता या एता अथ

॥ २ ॥

Its Eastern rays are the honey-cells on the East. The *Riks* are the honey producers the *Rig Veda* is the flower and those waters are the nectar and those very *Riks* indeed (are the bees). (2)

Com. Of this Sun—the receptacle of honey—the rays that point to the East are its honey-cells on the East. And since the *Riks* produce the red honey contained in the Sun therefore these are the

bees producing the honey ; inasmuch as like the bees, these also produce the honey after extracting the essences of flowers , and this flower is the Rig Veda. By the word ' Rig Veda ' is meant the Action prescribed in the Rig Veda , because the name " Rig Veda " rightly belongs to the collection of verses and *Brahmanas* ; and as such, consisting only of words, it is not possible for such collection to pour out (bring about) essences, &c., while it is quite possible for Actions to bring about such essences, as honey and the like. Just as the bees produce honey by extracting the juices of flowers, so do the *Riks* accomplish their honey by extracting the juices of Actions prescribed in the Rig Veda. Now, what are these juices ? These juices are the "waters," in the shape of the Soma-juice, butter and milk, that are poured out into the fire ; and these, being therein cooked, become "nectar" (so-called, because they are supposed to lead to immortality), that is to say, they become juices with excellent flavours and those very *Riks*, taking the essences of these, are like the bees extracting juice from the flowers

एतमुर्वेदमभ्यतपः स्तस्यामितसस्य यशस्तेज इन्द्रियं वीर्य-
मन्नाद्यः रसोऽजायत ॥ ३ ॥

These impressed the Rig Veda. And from it thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health (3)

Com. These *Riks*, employed in Actions, impressed the flower—like Actions prescribed in the Rig Veda. Proper essences, like honey, are given out only by such Actions as are performed by

means of the *Rik Mantras* employed during the sacrifice in the form of the various hymns just as honey is produced only by the sucking of the flowers by the bees. With this view it is said "*from it thus impressed*" It is next explained what is the essence that flows from the brooding of the *Rik* bees.

Fame: i.e. renown "resplendence" i.e., brightness of the body the senses "i.e., the full activity of all the senses in their virility strength i.e. power and "health" i.e., that whereby there would be a continuance of the gods every day. Such was the essence that proceeded from Action in the shape of sacrifice &c.

तद्वक्षस्तन्निमित्तमिदमिति तद्वक्षस्तन्निमित्तस्य रोहितं
च ॥ ४ ॥

It flowed out. It went towards the sun. This it is that appears as the red form of the Sun. (4)

Com.—The Essence—fame &c., ending in health—flowed out and having flowed out it went by the side of the Sun to the Eastern side of the Sun. Just as the fire is prepared by the peasant, so Actions are performed by men for the purpose of acquiring certain results, in the shape of Fame, &c.—the idea in their minds being 'we will eat of the honey stored up in the sun in the shape of the results of all the Actions. And in order to bring about confidence this is directly shown "*This it is* &c. what is it? It is the red light of the rising sun.

Thus ends the *First Khanda* of *Adhyāya III*

ADHYA'YA III

KHANDA II.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो-
यजूरभ्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

Its southern rays are the honey-cells to the South. The *Yajush* verses are the honey-producers; Yajur Veda is the flower, and those waters are the nectar. (1)

Com --“ Its southern rays, &c.” as above. The honey-producers are the *Yajush* verses, i.e., the actions prescribed in the Yajur Veda are like bees, as explained above. The actions prescribed in the Yajur Veda perform the work of flowers, hence, they are called the “flower.” Those waters—*Soma*, &c., are the nectar

तानि वा एतानि यजूरभ्येत यजुर्वेदमभ्यतपस्स्तस्यामितस-
स्य यशस्तेज इन्द्रिय वीर्यमन्नाद्यस्सोऽजायत ॥ २ ॥

तद्यक्षरत्तादादित्यमभितोऽश्रवत्तद्वा एतद्यदेतदादित्यस्य शुक्लरू-
पम् ॥ ३ ॥

And those very *Yajush* verses impressed the Yajur Veda. And from it, thus impressed, proceeded, as essence, fame resplendence, the senses, strength and health (2)

“ It flowed out, it went towards the Sun, this it is that appears as the white form of the Sun ” (3)

Com — These *Yajush* verses, &c —all as before. It is this honey that appears as the the white form of the Sun

Thus ends the *Second Khanda* of *Adhyāya III*

ADHYA YA III

KHANDA III

अथ येऽस्य प्रत्यक्षा रसमस्ता पवास्य प्रतीच्यो मधुनाञ्च
सामान्येव मधुकृत सामवेद एव पुण्यता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येतर सामवेदमम्यतपरस्तस्यामितसस्य
यशस्तेज इन्द्रिय वीर्यमज्ञाद्य रस्ताऽजायत ॥ २ ॥

तद्वर्णरसदादित्यममितोऽश्रयस्तदा पतयदेतदादित्यस्यकृष्णर
ूपम् ॥ ३ ॥

And its western rays are the honey cells to the East the *Sāmas* are the honey producers the Sama Veda is the flower and these waters are the nectar (1)

The *Sāmas* impressed the Sama Veda, and from it thus impressed proceeded as essence, fame, resplendence the senses, strength and health." (2)

"It flowed out. It went towards the Sun. This it is that is in the black form of the Sun " (3)

Com.— Its western rays, &c. —same as before. The honey of *Sāmas* constitutes the blackness of the Sun

Thus ends the *Third Khanda* of *Adhyāya III*

ADHYA'YA III.

KHANDA IV

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाढ्योऽथर्वाङ्गि-
रस एव मधुकृत इतिहासपुराण पुष्पं । ता अमृता आप ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमन्यतपरतस्यामि-
ततस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

तद्वयक्षरत्तदादित्यममितोऽश्रयत्तद्वा एतच्चदतेऽदित्यस्य पर कृष्णः
रूपम् ॥ ३ ॥

Now, its northern rays are the honey-cells to the North. The *Atharvāṅgīrasa* are the honey-producers, the *Itihāsas* and *Purānas* are the flower. Those waters are the nectar. (1)

“These *Atharvāṅgīrasa* impressed these *Itihāsas* and *Purānas* And from these, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health ” (2)

It flowed out. It went towards the Sun. This it is that is the extremely black form in the Sun ’ (3)

Com. “ Now, its northern rays, &c., as before. “ *Atharvāṅgīrasa*,” means ‘ the *Atharvāna* and the *Angīrasa* Mantras ’ employed at sacrifices, these are the honey-producers The *Itihāsas* and *Purānas* are the flower ” It is an established fact the *Itihāsas* and *Purānas* are employed at sacrifices,

as for instance at the *Asvamedha* during the *Pariplava* nights. This honey is that form of the Sun which is extremely black.

Thus ends the *Fourth Khanda of Aithya III*

ADHYA'YA III

KHANDA V

अथ येऽस्याध्वा रश्मयस्ता ऽवास्याध्वा मधुनाऽया गुणा ऽवा
 आदेशा मधुक्रता ब्रह्मैव पुन्य ता अहता आप ॥ १ ॥

ते वा एते गुणा आदेशा एतद्ब्रह्मामृतपरस्नास्यामिततस्य
 यशस्तेत्र इन्द्रिय यीर्षमभावरसोऽजायत ॥ २ ॥

तत्रपक्षरक्षदाण्डित्यममिताग्रचक्षुः एतददेतानाण्डित्यस्य मण्ये
 क्षोभत इव ॥ ३ ॥

Now its upward rays are the honey-cells on the top

The secret instructions are the honey producers and *Brahma* Itself is the flower. These waters are the nectar (1)

These secret instructions impressed this *Brahma* and from It, thus impressed proceeded an essence, fame, resplendence, the senses strength and health (2)

It flowed out. It went towards the Sun this it is that appears as quivering in the centre of the Sun (3)

Com Now, its upward rays, &c., as before "Secret" means undisclosable, and "instructions" mean the injunctions with regard to the gates of the worlds, and also the various meditations, as forming parts of Actions, these are the honey-producers. "Brahma" here signifies the *Pranava* (*Om*), because, the section deals with words. This is the flower. The rest is as before. This is the honey that appears to one who fixes his eyes, to be quivering or moving in the centre of the Sun."

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते रसास्तानि वा
एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

These indeed are the essence of the essences : The *Vedas* are the essences, and these are their essence. These indeed are 'the nectar of the nectars the *Vedas* are the nectars, and these are their nectar. (4)

Com. "These" the forms *red* and the rest "are the essence of the essences" It is explained of what these are essences. The *Vedas* are the *essences*, because they *flow* from men. And of these *Vedas* as essences, and as they take the forms of Actions—these red and other forms become the essence, *i e*, the final essence. In the same manner, these are the nectar of the nectars "The *Vedas* are the nectars"—because they are eternal, and of these, the red and other forms are the nectar. "Essence of essences, &c, are meant to eulogise Actions, of which such nectars are shown to be the results

Thus ends the *Fifth Khanda* of *Adhyâya III*.

ADHYA YA III

KHANDA VI

तच्चत्प्रथमममृतं तद्वत्सर्वं उपजीवन्त्यग्निना मुखेन न वै देवा
अरुन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तुष्यन्ति ॥ १ ॥

That which is the first nectar on that live the *Vasus* with *Agni* at their head Verily the gods do not eat or drink looking upon this nectar they are satisfied (1)

Com—Of the above, that which is the first nectar—in the shape of the red form of the Sun—on that live the *Vasus* the lords of the morning hymns with *Agni* at their head The assertion that from it proceeded as essence health or appetite would show that they eat in the ordinary way with their hands This is denied *The gods do not eat or drink* How then do they live? Having seen *i. e.* enjoyed by the senses—the aforesaid red form they become satisfied the *Eyo* being the door so to say of all the sense-organs. Objection “It being directly mentioned that it is only on seeing that they become satisfied how do you make out the shape to be amenable to all the senses? Not so since Fame &c., are amenable to the ear and the rest Fame is cognisable by the Ear Light and colour belong to the eye and the activity of the other senses too are to be inferred from the nature of the various effects. ‘Strength’ is virility of the body And *Annādyā*” (Health) is that which daily leads

to the continuance of the body. "Essence" *i.e.*, all the afforesaid are essences, seeing which, they are satisfied. "Seeing this, the gods become satisfied" means that they enjoy it by all their senses, and then become satisfied, becoming, through their connection with the Sun, free from bad smell and such like discrepancies of the body and the senses.

त एतदेव रूपमभिसविरात्येतस्माद्रूपादुद्यति ॥ २ ॥

They retire into this colour, and rise from this colour. (2)

Com. Do they live upon the nectar idly? No. Having realised with regard to this colour, that "now there is no occasion for my enjoyment," they retire *i.e.*, become indifferent. And when again the opportunity of enjoying this colour occurs, they again "rise from this colour,"—*i.e.*, again become active for the sake of that colour. And it is seen in the ordinary world that there is no enjoyment for those who are idle and inactive

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैत-
देवामृत दृष्ट्वा तृप्यति स एतदेव रूपमभिसविरात्येतस्माद्रूपादुदेति
॥ ३ ॥

One who knows this nectar, becomes one of the *Vasus*, and, with *A'gni* at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour (3)

Com. Whoever knows (1) the bees in the shape of the *Riks* to give rise to the flowing of honey from the flower in the shape of the *Actions*—

prescribed in the *Rig Veda* (2) the nectar to lie in the Sun to have a red colour to be located in the Eastern rays of the sun and to be enjoyed by the *Vasus*, and (3) the knowers of these to be identified with the *Vasus* to live upon it with *Agni* at their head to be satisfied by mere sight to rise on the occasion of their enjoyment, and to retire on the lapse of this opportunity—whoever knows all this enjoys all this just like the *Vasus*

स यावदादित्य पुस्ततादुदता पश्चास्तमता वसूनामेव ताव
दाधिपत्यं स्वर्गाज्यं पयेता ॥ ४ ॥

So long as the Sun rises in the East and sets in the West, so long does he attain the sovereign heavenly kingdom of the *Vasus* (4)

Com—How long does such a knower live upon the nectar? This is explained. So long as the Sun rises, in the East and sets in the West,—so long does he attain the sovereign heavenly kingdom of the *Vasus*,—that is to say as long as the period of enjoyment of the *Vasus*. One who resides in the lunar disc doing mere actions, and is dependent becomes the food of the gods. Not so the knower of the nectar who attains to the Kingdom of Heaven

Thus ends the Sixth Khanda of Adhyaya III



ADHYA'YA III.

KHANDA VII

अथ यद्द्वितीयममृत तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा
अग्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

That which is the second nectar, on that live the *Rudras*, with *Indra* at their head Verily, the gods do not eat or drink looking upon this nectar, they are satisfied (1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

They retire into this colour, and rise from this colour (2)

स य एतदेवममृत वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुदेति ॥ ३ ॥

One who knows this nectar becomes one of the *Rudras* and with *Indra* at his head, he comes to be satisfied by looking upon this nectar, he retires into this colour, and rises from this colour (3)

स यावदादित्य पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्यं स्वाराज्यं पर्येता
॥ ४ ॥

So long as the Sun rises in the East, and sets in the West, twice as long does it rise to the South, and set to the North and so long does he attain the sovereign heavenly kingdom of the *Rudras*. (4)

Com.—‘ That which is the second nectar on that live the Rudras’ &c.—the same as before. So long as the Sun rises in the East and sets in the West, twice that time does it rise to the South and set to the North. So long is the time for enjoyment by the Rudras (1—4)

Thus ends the *Seventh Khanda of Adhyāya III*

ADHYAYA III

KHANDA VIII

अथ पशुर्तीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्रन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपमभिसविगन्त्येतस्माद्दृष्ट्वा तृप्यन्ति ॥ २ ॥

स य एतदेवममृतं वेदाञ्जदित्यानामेवैको भूत्वा वरुणे नैव मुखेन तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसविगन्त्येतस्माद्दृष्ट्वा तृप्यति ॥ ३ ॥

स यावदादित्यो दक्षिणत उन्ताचरतास्तमेता द्विस्त्वावत्पश्चाद्देता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वराज्यं पर्यता ॥ ४ ॥

That which is the third nectar on that live the *Adityas* with *Varuna* at their head. Verily the gods do not either eat or drink. Looking upon this nectar they are satisfied (1)

They retire into this colour and rise from this colour (2)

One who thus knows this nectar becomes one of the *A'dityas*, and with *Varuna* at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour. (3)

So long as the Sun rises in the South and sets in the North, twice as long does It rise in the West and set in the East. And so long does he attain the sovereign heavenly kingdom of the *A'dityas*. (4)

Com. Similarly so long as the Sun rises in the West, in the North and overhead. and sets opposite to these respectively. The mention of the period of time following being twice the time preceding is opposed to the theory of the Purâṇas. Those versed in the Purâṇas have declared that, on the four sides of the Sun—in the regions of *Indra*, *Yama*, *Varuna* and *Soma*—the time of rising and setting is the same, inasmuch as to the North of the *Mânasa* lake, on the top of Mount *Meru*, the space traversed around is always the same. The teachers of old have explained this discrepancy 'between the Text and the Puranas'. In the regions of *Amarâvat* and the rest, the time of residence in the one following would be double the one of residence in the region mentioned before, and so on. By the "rising" of the Sun here is meant the capability of the Sun to be visible to the eyes of the creatures inhabiting those regions, and "setting" means its invisibility. It is not the ordinary rising and setting" that is meant here. If there be no inhabitants in any region then though the Sun would be passing through that region, yet it would not be said either to "rise" or to "set," because in

such a case there would be no visibility or invisibility. So the *Samyōmani* (the Southern Region of Gods) continues to be inhabited twice as long as *Amarāraṭi* (the Eastern Region) and for the inhabitants of the Southern Region the Sun would rise towards what would be South in our conception and set towards what would be North for us and similarly with the Northern Region. For all these Regions the Meru is to the North. At the time that in *Amarāraṭi* the Sun would be meridian to *Samyōmani* it would be seen to be just rising and when it would be at meridian at this latter place it would be found to be rising in *Iaruni's* regions the Western. And similarly in the North the circle traversed being everywhere the same. For the inhabitants of *Idarita* who have the rays of the Sun stopped by enclosures of mountains all round the Sun is always seen to rise overhead and set below the feet since the light of the Sun enters through the crevices in the top of the mountains. In the same manner it may be inferred that persons living upon the various nectars *Rik* &c.,—as also among the nectars themselves—there is a gradual decrease in their strength and virility such inference being based upon the fact of the time of enjoyment being doubled one after another. The retirement rising &c., are the same for the gods *Rudras* &c., as well as for those that know the aforesaid nectars (1—4)

Thus ends the Eighth Khanda of Adhyāya III

ADHYA'YA III.

KHANDA IX.

अय यच्चतुर्यममृत तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा
अश्नन्ति न पिबन्त्येतदेवामृत दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपममिसविरान्त्येतस्माद्रूपादुच्यति ॥ २ ॥

स य एतदेवममृत वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवा-
मृत दृष्ट्वा तृप्यति स एतदेव रूपममिसविरान्त्येतराद्रूपादुदेति ॥ ३ ॥

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत
उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वाराज्य
पर्येता ॥ ४ ॥

That which is the fourth nectar, on that live
Maruts, with *Soma* at their head Verily, the gods
do not either eat or drink, looking upon this nectar,
they are satisfied (1)

They retire into this colour and rise from this
colour (2)

One who knows this nectar, becomes one of the
Maruts, and with *Soma* at his head, he comes to be
satisfied by looking upon this nectar He retires
into this colour, and rises from this colour, (3)

So long as the Sun rises in the West and sets
in the East, twice as long does It rise in the North
and set in the South And so long does he attain the
sovereign heavenly Kingdom of the *Maruts* (5)

Thus ends the Ninth Khanda of Adhyâya III.

ADHYAYA III

KHANDA V

— — —

अथ पश्यन्मन्त्रा समाध्या गृहीयन्ति ब्रह्मा गुरुन । न
यं न्या अश्रन्ति न दिक्ष्वप्यन्यद्वाप्यं नृणां मृज्यन्ति ॥ १ ॥

न एतस्य मयममिमरि त्वयमन्त्रापादयन्ति ॥ २ ॥

स य एतन्मन्त्रं यत् समाध्यानामन्त्रा भूया ब्रह्मण गुरुन
न्यामन्तं दृष्ट्वा वृज्या म एतस्य न । मिमरि त्वयमन्त्रापादयन्ति
॥ ३ ॥

म पादयन्तिरय उत्तम उन्ता अभिजातस्यामना दिव्यान्ता ।
उन्ताऽप्यस्तमेता साध्यानामन्त्रायाणां पश्यन्त्यागन्त्यं पश्यन्ति
॥ ४ ॥

That which is the fifth nectar on that live the
Sādhyas with Brahmā at their head. Verily the
gods do not either eat or drink. Looking upon this
nectar they are satisfied. (1)

They retire into this colour and rise from this
colour. (2)

One who knows this nectar becomes one of the
Sādhyas and with Brahmā at his head he comes
to be satisfied by looking upon this nectar.
He retires into this colour and rises from this
colour. (3)

So long as the Sun rises in the North and sets
in the South twice as long does it rise overhead

and set down below. And so long does he attain the sovereign heavenly kingdom of the *Sādhyas*. (4)

Thus ends the *Tenth Khanda* of *Adhyāya III*

ADHYA'YA III.

KHANDA XI.

अथ तत ऊर्ध्व उदेत्य नैवेदिता नास्तमेतैकले एव मध्ये स्था-
ता तदेष श्लोक ॥ १ ॥

Now rising from thence upward, He neither rises nor sets, He stands alone in the middle (1)

Com Having by the aforesaid rising and setting helped the creatures to experience the effects of their actions,—when these experiences have ended—the Sun takes all the creatures into himself, and then, having risen beyond the time of helping the creatures, He rises within himself, on account of the absence of the creatures for whose sake he used to rise. And thus being located within himself, He does not rise, nor does He set, but alone, by Himself, i.e., without any parts—He stands in the “middle” i.e., within himself. Now, a certain learned person, being in the position of the *Vasus*, &c., and partaking of the enjoyment of the nectars “Red” and the rest, and having worshipped the Sun as the Self, and thereby becoming meditative, saw this *mantra*, and then rising from his meditation spoke to another person who had questioned him thus ‘Since you have come from the Brahmic regions, will you tell me whether, there too as here,

the Sun moves along nights and days and thereby cuts short the lives of living beings. Being thus asked, the reply that the meditating person gave is expressed in the following verso as mentioned in the text below

न वै तत्र न निम्लोच नोदियाय कदाचन देवास्तेनाह* सत्येन
मा विराधिवि ब्रह्मणेति ॥ २ ॥

It is not so there. He has not set nor has He ever risen. O ye gods ! by this truth may I not fall from *Brahma*. (2)

Com —In the regions of *Brahma* from where I have come, there is nothing like what you ask. Because there the Sun has never set nor has He ever risen at any time. Being exhorted that his assertion as to the *Brahmic* region being without the Sun rising or setting is not possible—the Yogi swears as it were. O ye gods who are witness to what I say listen to what I say as the truth and by this truth may I not fall from—be opposed to—*Brahma*

न ह वा अस्मा उदेति न निम्लोचति सकृदिहा देवास्मे भवति
य एतामेव ब्रह्मोपनिषदं वेद ॥ ३ ॥

One who thus knows the secret of *Brahma*,—for him the Sun neither rises nor sets for him there is day once for all (3)

Com —With a view to show that the reply given above is true the Text declares ' For him &c. For one who knows *Brahma* as explained above, the Sun neither rises nor sets but for the *Brahma knower* there is day once for all,—i.e. for him there is always day inasmuch as he is self luminous. This is for one who knows the secret

of *Brahma* i.e., the three *Vasus*, &c., the relations of the nectars, and whatever else has been explained above. The meaning is that the knower becomes the eternal unborn *Brahma*, not conditioned by time as marked by the rising and setting of the Sun.

तद्वैतद्वह्ना प्रजापतय उवाच प्रजापतिर्मनवे मनु प्रजान्यस्तद्वै-
तदुद्दालकायाऽऽरुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

Brahma explained this to *Prajâpati*, *Prajâpati* to *Manu*, and *Manu*, to his descendants. And to *Uddâlaka A'rûnî* the eldest son, his father explained touching this *Brahma* (4)

Com.—This doctrine of *Honey*, *Brahmâ Hiran-yagarbha* explained to *Prajâpati Virat*. This latter explained it to *Manu*. And *Manu* to his descendants *Ikshvâku* &c. This line of teachers is mentioned in order to enhance the value of the doctrine. And further this doctrine of *Honey* was explained to *Uddâlaka A'rûnî* by his father, *A'rûnî* being the eldest son.

इदं वाच तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वाऽन्ते-
वासिने ॥ ५ ॥

This *Brahma*, the Father may explain to his eldest son or to a worthy disciple. (5)

Com.—The aforesaid doctrine of *Brahma* may be explained by other people also to the eldest son, who is the dearest of all, or to a worthy or deserving disciple.

नान्यस्मै करणोचनं यद्यप्यस्माद्भिममद्विः परिगृहीता धनस्य
पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

And to no one else even if he gave him the whole of the sea girt earth full of treasure for this is greater than that,—yea greater than that (6)

Com—He should not explain it to any body else For all the teachers of innumerable places, only two are allowed (for the imparting of the secret) Why this limitation? If to such a teacher one was to give all this sea girt earth filled with all sorts of treasures and necessities of life—in exchange for the secret doctrine,—even then all this would not be a fit exchange for it, because the imparting of the secret of the Honey-doctrine is very much greater—more useful—than all the treasures &c. The repetition implies reverence for the doctrine

Thus ends the *Eleventh Khanda of Adhyāya III*

ADHYAYA III

KHANDA VII

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्या
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

Gāyatrī is everything whatsoever here exists Speech indeed is *Gāyatrī* for speech sings out and protects everything whatsoever here exists (1)

Com—Inasmuch as this doctrine of *Brahma* leads to such excellent and transcendental results, it should be explained in another way also In order to do this the text begins with *Gāyatrī* is &c.” and explains the *Brahma* by means of the

Gâyatri, because *Brahma*—being free from all specifications and amenable only to such negations as 'not this, not that' is incomprehensible by itself. Though there are many metres, yet it is the *Gâyatri* alone that is taken as a means of explaining *Brahma*, simply because this is the most important of all the metres. And the all-importance of the *Gâyatri* at a sacrifice is due to the facts (1) of the *Soma* being held by this, (2) of its including the letters of all other metres and thus pervading over them, and (3) of its pervading over all the oblations at a sacrifice. And further, since *Gâyatri* is the essence of the *Brâhmana*, even the aforesaid *Brahma* does not have recourse to anything greater, neglecting the *Gâyatri*, which is very great in itself, and which is like the mother of the *Brâhmana*. And this, because it is a well-known fact the *Gâyatri* is something very great. For this reason it is by means of the *Gâyatri* that *Brahma* is explained. "*Va*" means indeed. "Everything" *i.e.*, all the living beings, animate or inanimate—is *Gâyatri*. Since it would be impossible for a metre to be everything, the text explains *Gâyatri* as "speech" which is the source of the *Gâyatri*. "*Speech indeed is Gâyatri.*" "Speech is everything." Because speech, having the form of Word "sings out all living beings," *i.e.*, names them as "the Cow" "the Horse"—and protects them—*i.e.*, encourages them, such as 'don't be afraid of this; wherefore doest thou fear' and the like and these being thus encouraged, become saved from all cause of fear. That speech *sings and protects all things* is due to the fact of its

being identical with *Gāyatrī*. Because the *Gāyatrī* is called *Gāyatrī* simply because it *sings* (*Gāyati*) and protects (*trāyate*)

या वै सा गायत्रीय वाव सा येय पृथिव्यस्यारहीतर सर्वं भूतं
प्रतिष्ठितमेतामेव नानिशीयन्ते ॥ २ ॥

That *Gāyatrī* is this earth. For everything that exists rests on this and does not go beyond it. (2)

Com — The aforesaid *Gāyatrī* which is every thing that exists is this earth. It is explained how it is the earth because it is related to all living beings. But how is it related to all beings? Because all beings either animate or inanimate rest on the earth and never transcend it. Just as the *Gāyatrī* comes to be related to all beings by *singing* and *protecting* so does the earth become related to all beings on account of the beings resting upon it. Hence *Gāyatrī* is this earth.

या वै सा पृथिवीय वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मि हीमे
प्राणा प्रतिष्ठिता एतदेव नानिशीयन्ते ॥ ३ ॥

That earth again is the body in man because the vital airs are located in this and do not go beyond it. (3)

Com — That earth which has been said to be *Gāyatrī* is this. What is it? It is that aggregate of causes and effects which is known as the body in a living man. Because the body is earthy. But how does the body come to be *Gāyatrī*? Well, because it is in this that are located the vital airs—known by the name *Bhūta* (Element). Thus then like the Earth, the body is the residence of the

vital airs known as "elements" and hence the body is *Gâyatri*. Also because the vital airs do not transcend this body

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तं पुरुषे हृदय-
मस्मिन्हीमे प्राणा प्रतिष्ठिता एतदेव नातिगीयन्ते ॥ ४ ॥

That body in the man is the heart within the man. Because, in that, the vital airs rest, and they do not go beyond it. (4)

Com The body in man is *Gâyatri*. And that which is the heart in man—known by the name of "lotus"—is *Gâyatri*. How? Because the vital airs rest in it, therefore like the body, it is *Gâyatri*. And the vital airs do not transcend this. "*Prâna* is the father, *Pîâna* the mother! not harming any beings"

such are the *Sîutis*. The vital airs are denoted by the word "*Bhûta*"

सेषा चतुष्पदा षड्विधा गायत्री तदेतदचात्म्यनूतम् ॥ ५ ॥

This *Gâyatri* has four feet, and is sixfold. This is also declared by a *Rik*. (5)

Com. The *Gâyatri* is a metre with four feet each foot having four syllables. It is sixfold in the shape of speech, creatures, earth, body, heart and vital airs. Speech and vital airs, though mentioned in connection with something else, are also forms of the *Gâyatri*. Otherwise, the number six would be impossible. This *Brahma*, known as "*Gâyatri*" is also declared by another *Rik*, through the *Gâyatri*.

तावानस्य महिमा ततो ज्यायारश्च पुरुष पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृत दिवीति ॥ ६ ॥

Such is the greatness of It. Greater than It is the *Purusha*. His foot are all things. The three-footed Immortal is in heaven. (6)

Com—Such is the greatness of this *Brahma* called "*Gâyatri*". Such—i.e., as much as has been just explained as the *Gâyatri* having its foot as an emanation from *Brahma* and having four feet and being sixfold. Than this *Brahma* named *Gâyatri* and partaking of the nature of an emanation and having only a verbal existence—the *Purusha* is greater—this *Purusha* having no existence in reality and not being a product is called "*Purusha*" because it fills everything and lies in the body. His foot are all things"—Light Food &c., animate as well as inanimate.

Three footed—i.e., having three feet. The three-footed Immortal—known as *Purusha*—lies in the heaven of all that consists of *Gâyatri* that is to say in the resplendent Self of his own.

यदे सङ्क्षेपी वाव स्यादप्य अहिधा पुरुषादाकाशो यो वै स
अहिधा पुरुषादाकाशः । ७ ।

This *Brâhma* is the *Âkāśa* outside the *Purusha*. (7)

Com—That which has been explained by means of the *Gâyatri* as the three footed Immortal *Brahma* is the same as the well known element *Âkāśa* which surrounds the *Purusha* on the outside.

अयं वाव स याज्यमन्तः पुरुष आकाशो यो वै साजन्ते पुरुष
आकाशः । ८ ।

The *A'kâsa* that is outside the *Purusha* is the *A'kâsa* that is inside the *Purusha* (8)

Com The *A'kâsa* which surrounds the *Purusha* on the outside is that *A'kâsa* which is within the *Purusha*.

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीं त्रिय लभते य एव वेद ॥ ९ ॥

The *A'kâsa* that is inside the *Purusha* is the *A'kâsa* within the heart, and this is omnipresent and unchanging. He who knows this obtains complete and imperishable greatness (9)

Com —The *A'kâsa* that is inside the *Purusha* is the *A'kâsa* within the lotus of the heart. How can a single *A'kâsa* be threefold? This is explained with regard to the objects of the external senses, in the *A'kâsa* of the waking state, we come across an excess of unhappiness. In comparison with this the pain is less intense inside the body, which is the place for dreams for, one is dreaming. In the *A'kâsa* inside the heart again, one does not desire any desires, and dreams no dreams, hence the *A'kâsa* of deep sleep is one, wherein there is complete cessation of all pain. In this way it is only proper that a single *A'kâsa* should be threefold. Beginning with the *A'kâsa*, outside the person the Text has gradually confined the *A'kâsa* to within the heart, with a view to eulogise the place where the mind is to be concentrated. Just as "among the three worlds *Kurukshetra* is the most important, half of it is *Kurukshetra* and half *Prithûdaka*" This *Brahma*, in the shape of the *A'kâsa* in the heart is omnipresent, and should not

be taken as being confined within the heart only. And though the mind is concentrated upon the *Ākāśa* in the heart yet it is unchanging—it is not capable of any changes and as such imperishable. Other things being changeable and limited are perishable but the *Ākāśa* within the heart is not so. He obtains complete and imperishable greatness— one who realises during the present life the existence of the omnipresent and unchanging *Brahma* just described.

Thus ends the *Twelfth Kāṇḍa* of *Āthya* III

ADHYA YĀ III

KHANDA VIII

तस्य ऋषोऽप्युक्तं यत्प्रज्ञायां पञ्च द्युष्यस्य स यादस्य प्रादु
मुपि स प्रागस्तमसु स आत्स्यस्तत्तज्जाड्यायमितुपासीत
तेऽस्य प्राज्ञा भवति य एव ये ॥ १ ॥

Of that Heart there are five gates of the Devas. That which is the Eastern gate is the *Prāṇa* that is the Eye that is the Sun. One ought to meditate upon this as brightness and health. One who knows this becomes bright and healthy. (2)

Com. — Of that &c. : this section is begun with a view to lay down the specialities of the gate-keeper &c., as forming part of the meditation of the *Brahma* named *Gāyatri*. Just as in the ordinary world the gate-keepers being won over

by the service of the King, become the means of approaching the King himself, so too, in the present case Of the Heart, spoken of above, there are five gates belonging to the Devas, that is to say, the door-ways by which one could get at the Heavenly Regions, and which are guarded by the Devas, *Prâna*, Sun and the rest. It is for this reason that they are called the "Gates of the Devas" Of this Heart--which is, as it were the Palace of Heaven that which is the Eastern gate that is to say, the gate-way on the Eastern side,—is *Prâna* residing therein,—that is to say, the particular breath that moves forward along that gate Connected with this, and identical with it is the *Eye*, and so also is the Sun,—as declared by the *Sruti*—"He is the exterior *Prâna*." And the Sun resides in the heart through its residence in the shape of the eye,—as declared in the *Vâjasanêya* "Wherein is the Sun resident? In the eye." The deity of the up-breathing (*Prâna*) is one and the same with the Eye and the Sun, together with its substratum. It will be declared further on *Svâhâ* to *Prâna*—the oblation offered with this satisfies all this." This *Prâna*, being the keeper of the gate of Heaven, is *Brahma*. One desiring to get at the Heavenly regions should meditate upon *Prâna* as endowed with brightness—in the shape of the Eye and the Sun, and as Health, because the Sun is health And the result accruing is that one who knows this becomes bright and healthy. Being won over by meditation, the gate-keeper becomes the means of arriving at the Heavenly Regions This is the most important result.

अथ योऽस्य दक्षिणं सुषिं स आनस्तच्छ्रोत्रं स चन्द्रमास्ति
देतच्छीर्षं यश्चेत्सुपासीत श्रीमान्यशस्वी भवति य एव वेद ॥ २

Now that which is its Southern gate is *Vyāna* that is the Ear that is the Moon. One ought to meditate upon it as prosperity and fame. He who knows this becomes prosperous and famous (2)

Com — That which is its Southern gate — the particular Breath located therein performs vigorous deeds by taking hold of the *Prāna* and *Apāna* and then moving alone hence it is *Vyāna* and related to this is the Ear and similarly that is the Moon — as declared by the *Śruti*: By means of the Ear are created the Quarters and also the Moon — both of these together with their substrata as explained above. As prosperity and fame — the Ear and the Moon are the causes of knowledge and food respectively and hence through these the *Vyāna* has prosperity (for its attribute). And one who has knowledge and food (wealth) obtains fame and thus leading to fame it has the character of fame. Hence one ought to meditate upon it, as endowed with these two properties. The rest is similar to the last passage.

अथ योऽस्य प्रत्यङ्गं सुषिं सोऽपानं सा वाक्सोऽग्निस्तदेत
द्रक्ष्यवचसमनायमित्युपासीत ब्रह्मवचस्यनाम भवति य एव वेद ॥ ३ ॥

That which is its Western gate is *Apāna* that is Speech that is Fire. One ought to meditate upon it as Brahmic glory and health. He who knows this attains Brahmic glory and becomes healthy (3)

Com — That which is its Western gate — particular breath located therein is *Apāna* — so

called because it serves the purpose of throwing out the excretions. It is speech. And being connected with speech, it is also Fire. This is "Brahmic glory" the glory of countenance resulting from a proper study of the Vedas, and a proper study of the Vedas is connected with Fire. And *Apāna* is also health, inasmuch as it serves to swallow food. The rest as before.

अथ योऽस्योदङ् सुषि स सामानस्तन्मनः स पर्जन्यस्तदेत-
त्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान् व्युष्टिमान्भवति य एव वेद
॥ ४ ॥

That which is its Northern gate is *Samāna*, that is Mind, that is Rain. One should meditate upon it as Fame and Beauty. One who knows this becomes famous and beautiful. (4)

Com "That which is its Northern gate" the particular Breath located therein is *Samāna*, so called because it reduces all food and drink to an equilibrium. Connected with this is the Mind, the internal organ, and it is also Rain, i.e., the deity presiding over Rain, because Water was created by the Mind, so says the *Śruti*. "By the Mind were created Water and Varuna." This is fame, because the knowledge of the Mind brings about *Fame*,—by which is meant celebrity behind one's back, and "*Vyushti*" is self-recognised beauty of the body. And since this leads to fame; one acquires Fame, &c., &c., &c., as before.

अथ योऽस्योर्ध्वः सुषि स उदान स वायु स आकाशस्त-
देतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥ ५ ॥

That which is its upper gate is *Uddāna* that is Air that is *Ākāśa*. One should meditate upon it as strength and greatness. One who knows this becomes strong and great. (5)

Com—That which is its upper gate is *Uddāna*—so called because from the sole of the foot upward it keeps traveling along upwards and works for prosperity. It is Air and also its substratum the *Ākāśa*. And since Air and *Ākāśa* are the causes of strength and greatness, it is strength and greatness. The rest is similar to what has gone before.

न वा ण्त पञ्च ब्रह्मण्यः । अगम्यन्त्यः शान्तः स यः
पुनरपि पञ्च ब्रह्मण्यः प्रपद्यते । अगम्यन्त्यः शान्तः स यः
योगं जायते । प्रतिपद्यन्त्यः शान्तः स यः पुनरपि पञ्च ब्रह्मण्यः
प्रपद्यते । अगम्यन्त्यः शान्तः स यः ॥ ५ ॥

These verily are the five Brahma persons, the gate keepers of the Regions of Heaven. One who knows these five Brahma persons, the gate keepers of the Regions of Heaven, in his family a brave one is born, and he himself reaches the Regions of Heaven—one who thus knows the five Brahma persons, the gate keepers of the Regions of Heaven. (6)

Com—The five persons described above in connection with the five gates are the persons—i.e., servants—of the Brahma in the heart—and these are the gate-keepers of the Regions of Heaven in the Heart just as there are gate-keepers for a King. By means of these—the Eye Ear Speech Mind and *Prāna* when engaged in upward activity—are

closed the gates by which the *Brahma* in the heart could be reached. It is a fact of ordinary perception, so long as the organs are not subjugated, the mind does not rest in the *Brahma* in the Heart on account of its being submerged in attachment to external objects, devoid of any reality. Therefore, it is only too true that these five persons of *Brahma* are the gate-keepers of the Regions of Heaven. Consequently, one who knows and meditates upon the above-described five persons of *Brahma*, the gate-keepers of the Regions of Heaven, that is to say, brings them under control, by means of meditation,—such a person reaches the *Brahma* in the heart, just as a person who has won over the wardens of a King, is not stopped by them, and approaches the King without any molestation. And further, in the family of such a one who knows this, is born a brave son, because he serves a brave person. And since a son serves to clear off one's debts, therefore the hope of such a result leads to people meditating upon *Brahma*. And again, then gradually, such knowledge leads to another result, *viz*, the attainment of the Regions of Heaven.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृथेषु सर्वतः
 पृथेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाचं तद्यदिदमस्मिन्नन्तः पुरुषे ज्यो-
 तिस्तस्यैषा दृष्टिर्यत्रैतदस्मिच्छरीरे सस्पर्शनोष्णिमान् विजानाति
 तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदयुरिवाग्नेरिव ज्वलत
 उपशृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्य श्रुतो भवति य
 एवं वेद य एवं वेद ॥ ७ ॥

Now that light which shines above this Heaven,

above everything above all in the highest worlds beyond which there are no worlds, that is the same as the light within the man. And it is thus visible as when in this body we know the warmth by touch. It is thus audible as when on closing the Ears thus, one hears something like rumbling or bellowing or the flaming of fire. One should meditate upon this that which is *seen* and *heard*. One who knows this becomes conspicuous and celebrated—*yea* one who knows this (7)

Com - It has been declared that one who knows this and meditates upon the brave person reaches Heaven and it is also said that the three footed Immortal resides in Heaven. Now it must be proved that such a one is cognisable by means amenable to such organs as the Eye and the Ear just as the existence of Fire is proved by the presence of smoke, &c. It is only by this means that people could have a firm belief in what has been said by no other means could any conviction result. With this view it is declared That light which shines above this Region of Heaven, —the light self luminous and *appearing as if shining* (because there is no possibility of that supreme light *shining* in the ordinary sense of the word, as applied to Fire &c.) Above everything is explained by above all things that is to say above the universe because the universe is *everything* and also because that which is beyond the universe is one and non different. Beyond which there are no worlds. In order to avoid the chance of people interpreting *anuttameshu* as a *Tatpurusha* compound (meaning not high) it is added in the highest worlds

i.e., in the Regions of *Satya* &c These are called "highest" because they are very near to the Supreme Lord, as residing in his immediate effects, *Hiranyagarbha* and the like This light is the same as the one which is within the man, cognisable, through warmth and sound which are perceivable by the Eye and the Ear. The touch that is perceived by the skin is also perceived by the Eye, the skin only serving to strengthen the visual perception, because colour and touch are always concomitant It is now explained how the marks of that light are amenable to the Eye and the Ear. "As when" an adverb—"in this body," touching it by the hand, one cognises the warmth of touch, which is always concomitant with form This *warmth* quite consistently comes to be the mark of the Light of the Intelligent Self, which has entered into the body, for the purpose of differentiating name and form Because *warmth* is never apart from the Self during life, one is known to be living while he is warm, and to be dying when he is cold, and at the time of death, the Light reverts to the Supreme Deity, and is thus held to emanate from the Supreme Therefore warmth is a distinguishing mark of the Light, just as smoke is of Fire Thus then, of this Supreme Light, the following is the means of seeing It directly In the same manner, of that Light, the following is the means of hearing It directly When a person wishes to hear the mark of the Light, then he closing his ears *thus*, by means of his fingers hears within the body, a rumbling like that of a chariot, or a bellowing, like that of the bull, or a sound like the flaming of fire. Thus then,

this Light having visible and audible marks should be meditated upon as something *seen* and *heard*. By such meditation one becomes conspicuous and famous. 'Conspicuous'—this expresses the result accruing in the form or body from meditation upon the Light as endowed with warmth of touch because touch and form are always concomitant and also because consciousness of form is what is most desired. It is only in this way that the mention of the result—conspicuousness—could be explained and not if the result were said to consist only in softness of touch and the like. *One who knows*—the two properties as described above. (This is the visible result). The invisible result has already been explained in the shape of the attainment of the Regions of Heaven. The repetition is meant to show reverence for the subject treated of.

Thus ends the *Thirteenth Khanda of Adhyaya III*

ADHYA YA III

KHANDA XIV

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्तं उपासीत अथ खलु ब्रह्म-
मयं पुरुषो यथा ब्रह्मस्मिन्लोके पुरुषो भवति तथेत प्रेत्य भवति
स ब्रह्म कुर्वीत ॥ १ ॥

All this is *Brahma* beginning ending and continuing in It. One ought to meditate upon It calmly. Now because man consists in his will.

According as his will is in this world, so will the man be after he has departed hence He ought to have (this) will (1)

Com.—With a view to lay down the meditation, as endowed with particular excellences, of the same *Brahma* as the one described above as the “three-footed Immortal” one, endowed with endless properties and infinite powers, and capable of being meditated upon endless forms, it is declared “*All this, &c.*” “*Khalu*” is only as an ornament of speech without any meaning here “This” universe, differentiated into Name and Form, forming the object of Perception, &c — “is *Brahma*,” the cause, it is called “*Brahma*,” because of its high development “But how can the character of *Brahma* belong to all ?” It is explained “*as beginning, ending and continuing in it*” Everything, beginning with Light, Food, &c, is born out of *Brahma* hence “beginning in It” Similarly in an order reverse of that of birth, all this dissolves into *Brahma*, becomes identified with It hence “ending in It” In the same manner, during existence, everything lives and moves in It, (hence “continuing in It”) Thus, at all periods of time this universe remains one with *Brahma*, and is never cognised apart from It Consequently, this Universe is That (*Brahma*) itself. As such is the case, so it is one, without a second,—as will be explained in detail in the sixth Adhyâya Because all this is *Brahma*, therefore one ought to meditate upon all this, as *Brahma*, endowed with the properties hereafter explained, and such meditation should be carried on with calmness, *i e*, while

meditating one should keep himself controlled, free from the discrepancies of affection aversion and the like. In what way is one to meditate? *He ought to have this will* will is determination that such and such a thing will be thus and never otherwise and it is this feeling that one should have and thereby meditate such is the construction of the passage. Now what is to be accomplished by having the determination? And in what way is one to have the determination? *Now man &c* is meant to show the having of a will brings about the accomplishment of a desired end "*Athulhalu — because because the living man consists in his will—he is constituted by his determination* According as a man's will or determination is in this world during his present life,—so does he become when he has departed from this body—that is to say his condition is in keeping with the result in accordance with his will. This fact we come to know from the scriptures. Thinking over whatever disposition one renounces the body in the end, &c." (*Bhagavad Gita*) And inasmuch as such sequence is maintained by the Scriptures one who knows this should have this will—he the will or determination that we are going to explain. The meaning is that since the Scriptures lay down the fact of future results being in keeping with one's determinations therefore one ought to have this will.

मनोमय प्राणशरीरो मा रूप सत्यसकल्प आकाशात्मा सव-
-कर्मो सवकाम सवगन्ध भवरेतः सवमिदमेत्याचोऽव्याक्यनाद

The Intelligent, whose form is light, whose thoughts are true, whose nature is like *A'kâsa*, the Creator of all, all desires, all odours, all tastes, pervading over all this, being without speech, without confusion (2)

Com What sort of *will* or determination is one to have ? “The *Intelligent*” (literally) *consisting of the mind*, ‘Mind’ being explained as that by which one thinks, *i.e.*, “that which exercises its own independent function towards objects” “Consisting of mind” means functioning like the mind and desisting also like it Hence also it is one “*whose body is spirit*” by “*Prâna*” here is meant the “Astral self” imbedded in intelligence and activity “That which is ‘*Prâna*’ is intelligence, that which is intelligence is *Prâna*” says the *Sruti* And this *Prâna* is his body “*Whose form is light.*” “Light” is effulgence in the shape of consciousness, and this is his form. “*Whose thoughts are true*” one whose determinations are never false Of ordinary worldly people, the determination is not always successful, such is not the case with the Lord. A determination is said to have false results, when it is based upon untrue foundations, as will be explained later on—“based upon untruth, &c” “*Whose nature is like A'kâsa*” the similarity of the Lord to *A'kâsa* consists of omnipresence, subtle character, absence of shape, &c. “Creator of all” the whole universe is his creation, and the whole world being His creation, He is one whose creation everything is; says the *Sruti* “He is the Creator of all” “*Having all desires*”

i.e. one who has all the desires that are free from evil—says the *Śruti*. I am the desires with regard to creatures not contrary to virtue. Well, the assertion being that I am the desires the word *Sarvākāma* in the Text cannot be explained as a *Bahuvrīhi* compound (but a *Genitive Tatpurusha*). Not so. Inasmuch as desire is something caused (if the Lord were held to be identical with the desire) He would come to be for another's sake just like sound &c. Therefore the assertion I am desire must be explained in accordance with *Sarvākāma* taken as *Bahuvrīhi* compound. "Having all odours" i.e., one who is endowed with all pleasing odours says the *Śruti*. Pure smell in the Earth. The same is the case with "to" i.e., inasmuch as the experience of impure odour and taste is declared to be due to connection with evil says the *Śruti*. Hence, one smells both what is good smelling and what is bad smelling because he is struck with evil. And for the Lord there is no connection with evil inasmuch as in Him there is no possibility of the discrepancies of ignorance and the rest. "Pervading over all this universe" "Without speech" *Vāk* is that whereby any thing is spoken and identical with this is *Vākā* or *Vāka* may be explained as *Vachi + ghan* (instrumental). One to whom this belongs is "*Vāki*" and he who is not that is '*Avāki*'. The negation of speech is tentative people would think that for the purpose of cognising odour taste &c., the Lord has adequate organs, the nose and others but all these are negated by the negation of speech say the Texts also 'without hands and feet He moves

and holds, sees without eyes, and hears without ears." "*Without confusion.*" when one fails to attain a desired object, he becomes confused, while the Lord, having all His desires fulfilled, and thus being eternally satisfied, can never have any confusion.

एष म आत्माऽन्तर्हृदयेऽणीयान्ब्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामा-
काद्वा श्यामाकतण्डुलाद्वैष म आत्माऽन्तर्हृदये ज्यायान्पृथिव्या
ज्यायानन्तरीक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्य ॥ ३ ॥

This is my Self within the heart, smaller than a corn, than barley, than mustard, than the kernel of the mustard seed, He is my Self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds (3)

Com.—“This” the above-described, “Self” is my Self within the heart—*i e*, in the lotus of the heart, —smaller than a corn, than barley, &c, all of which are meant to denote Its extremely subtle nature “*Smaller than mustard, and than the kernel of the mustard, &c*,” would mean that the Self having a definite size, has the size of an atom, hence with a view to negative such an idea, it is added: “*This is my Self within the heart greater than Earth, &c, &c*” This shows that, when of a great size, It is great, whereby it is signified that It is of infinite size Such being the import of all the passages beginning with “The Intelligent” and ending with “greater than all these worlds.”

सर्वकर्मा सर्वकाम सर्वेगन्ध सर्वरस सर्वमिदमभ्यातोऽवाक्य-
नादर एष म आत्माऽन्तर्हृदये एतद्वृक्षैतमितः प्रेत्यामिसमविता

स्मीति यस्य स्याद्वा न विचिन्विन्माप्स्यमीति ह स्माऽयं शाण्डि-
ल्य शाण्डिल्य । ४ ।

Having all action having all desires having all odours having all tastes, pervading over all this without speech without confusion—this my self within the heart is that *Brahma* I shall attain It on departing from this world. Verily one who has this faith has no uncertainties. Thus said Sandilya—yea Sandilya.

Com—The Lord is to be meditated upon as pointed out by the afore said qualifications and not as qualified by them. In ordinary parlance when one says “bring the king a man” or “a man having cows of variegated colour” people do not go to fetch the qualifications, so too people might apply the same rule to the case in question. Hence with a view to negative this misconception the Text repeats *Having all actions &c*. Therefore it is the Lord as qualified by the above-described properties of *Intelligence* and the rest that is to be meditated upon. It is for this reason too that in the 6th and 7th Chapters we have “That Thou art” “All this Self alone” It does not make him the King of Heaven here. The force of the sentence “This my Self is *Brahma*” shows that the word “Self” here does not denote the counter-self alone because the genitive case ending in *thy* which denotes relation as also this “I shall attain” shows that the one is the nominative and the other the objective. In the 6th Chapter too, then do I attain eminence points to the fact of the attainment of eminence being removed by a certain period of

time." Not so . because the passage you quote only signifies the fact of the body continuing for a while, under the influence of the momentum imparted by past experiences and as such there is no difference of time . Otherwise, the meaning of these passages would contradict the sense of such passages as "That thou art," &c. Though it is true that the fact of the word "Self" here signifying the "counter-self" is supported by the fact of *Brahma* being the object of the discourse, on account of such passages as "All this is *Brahma*," "This my Self in the heart is that *Brahma*," yet the text makes mention of the disappearance of this Self without totally giving up the aforesaid Self . "when I shall attain this, on departing from this body " One who has a firm conviction that, 'I know the Self of the nature of the will' and has a firm faith that on departure from this body he would surely return to it, such an one has no uncertainties as to any chance of his not reaching that. One who knows all this becomes endowed with the powers of the Lord, with reference to the above-described results of the aforesaid determination,—so said *Sândilya*, the sage . The repetition is meant to show reverence to the subject treated of.

Thus ends the *Fourteenth Khanda of Adhya'ya III.*

ADHYAYA III

KHANDA XV

अन्तरिक्षादर कोशा भूमिमुधो न जीयति दिशा द्यस्य सक्त
यो द्यौरस्योचर विहरस एष कोशो वसुधानस्तस्मिन्विश्वमि-
श्रितम् ॥ १ ॥

The chest having the sky for its inside and the earth for its bottom does not decay the quarters are its corners, and heaven is its upper lid This chest is a treasury within it rests all this (1)

Com —It has been said above that a brave son is born in his family But the mere birth of a brave son is not enough for the protection of the father because says another text It is only a properly instructed son that they call good Hence with a view to consider the means of making him long lived the Doctrine of the chest is now begun It would have been brought in just after the aforesaid passage but since the consideration of more important matters intervened it is considered now The chest that has the sky for its inner space—is called chest because it resembles a chest in many respects —and it has the earth for its base or bottom This chest never decays because it constitutes all the three worlds and as such continues to exist through thousands of aeons The quarters are its corners and heaven the upper lid of this chest This above described chest ' is a

treasury”—i.e., that in which treasures, in the shape of the results of the actions of living beings, are deposited. Within it, rests “all this” the results of actions together with the causes thereof as cognised by means of sense-perception and the rest

तस्य प्राची दिग्जुह्वनां सहमाना नाम दक्षिणा राज्ञी नाम
प्रतीची सुमूता नामोदीची तासा वायुर्वत्स स य एतमेव वायुं
दिशा वत्स वेद न पुत्रोदर रोदिति सोऽहमेतमेव वायु दिशा वत्स
वेद मा पुत्रोदर रदम् ॥ २ ॥

Its Eastern side is called *Juhû*, its Southern side is called *Sahamânâ*, its Western side is called *Râjñi*, its Northern side is called *Subhûtâ*. The child of these is Air. One, who thus knows Air, as the child of the quarters, never weeps for his son. I verily know Air as the child of the quarters, may I never weep for my son ! (2)

Com.—Of this chest, the part to the East is called “*Juhû*,”—i.e. the side East, turned towards which sacrificers offer the oblations. The Southern side is called the “*Sahamânâ*”—that quarter, the region of *Yama*, in which people suffer the results of evil deeds. The Western side is called “*Râjñi*”—so called because it is lorded over by the king *Varuna*, or because it is red with the colours of evening. The Northern side is called “*Subhûtâ*,” because it is lorded over by *I'sa*, *Kubera* and others, all having much wealth. “Of these quarters Air is the child,”—because Air is produced from the quarters, as declared by such texts as the “first wind, &c.” Thus then, if one

who wishes his son to be long lived knows the above-described Air as the immortal child of the quarters he never weeps for the sake of his son — i.e. his son never dies. Since the knowledge of the doctrine of the chest, the quarters and their child is so excellent, therefore I desiring my son to be long lived know Air as the child of the quarters. Therefore may I not weep for the death of my son — i.e. may I have no occasion to weep for the sake of my son.

अरिष्ट काश प्रपद्यन्मुनाऽमुनाऽमुना प्राण प्रपद्यन्मुनाऽमुनाऽमुना भू प्रपद्यन्मुनाऽमुनाऽमुना सुव प्रपद्यन्मुनाऽमुनाऽमुना स्व प्रपद्यन्मुनाऽमुनाऽमुना ॥ ३ ॥

I turn to the imperishable chest for such and such and such. I turn to *Prāṇa* for such and such and such. I turn to *Bhūh* for such and such and such. I turn to *Bhuvah* for such and such and such. I turn to *Svāh* for such and such and such. (3)

Com — For the sake of the long life of my son I turn to the imperishable chest described above. For such &c. — he pronounces his son's name three times. Similarly I turn to *Prāṇa*, &c. &c., &c. always saying "I turn" and repeating his son's name thrice.

म यद्याच प्राण प्रपद्य इति प्राणा वा इदं सर्वं भूत यदिदं किंच तमेव तत्प्राण इति ॥ ४ ॥

अथ यद्योच भू प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्य दिवं प्रपद्य इत्येव सूद्वोचम् ॥ ५ ॥

When I said I turn to *Prāṇa* *Prāṇa*, is all this that exists—to that I turned.

When I said '*I turn to Bhûh,*' what I said was that I turn to the Earth, the Sky and Heaven (5)

Com When I said "*I turn to Prâna*" This is introduced with a view to explain what has been said above. *Prâna* all this, the whole world, that exists ; as, will be explained later on "Just as spokes in the wheel, &c" Hence by turning to *Prâna*, I turned to all this In the same manner, when I said "*I turn to Bhûh,*" what I meant was that I turn to the three worlds, the Earth, &c.

अथ यद्वोच भुव. प्रपद्य इत्येग्रि प्रपद्ये वायु प्रपद्य आदित्य
प्रपद्य इत्येव तद्वोचम् ॥ ६ ॥

अथ यद्वोचस्वः प्रपद्य इत्युग्वेद प्रपद्ये यजुर्वेद प्रपद्ये
सामवेद प्रपद्य इत्येव तद्वोच तद्वोचम् ॥ ७ ॥

When I said '*I turn to Bhuvah,*' what I said was that I turn to Fire to Air and to the Sun. (6)

When I said '*I turn to Svah,*' what I said was that I turn to *Rig-veda*, to *Yajur-veda*, to *Sama-veda*,—*Yea that was what I said.* (7)

Com ---When I said '*I turn to Bhuvah,*' I meant to say that I turn to Fire, &c. When I said '*I turn to Svah,*' I meant to say that I turn to *Rig-veda*, &c One ought to recite {the aforesaid *Mantras* and then he should meditate upon the above-described imperishable chest, together with the child of the quarters. The repetition (of "*Yadavocham*") is meant to show reverence to the subject of discourse

Thus ends the *Fifteenth Khanda* of *Adhyâya III.*

ADHYA'YA III.

KHANDA XVI

पुरुषो वाव यनस्तस्य यानि चतुर्विंशतिर्याणि तद्व्रत
सवनं चतुर्विंशत्यभ्यासाय यानि तद्व्रतं सवनं तस्य यस्या
अन्यापदा भ्रागा वाव वमव ण्त हीत् सर्वं वासयन्ति ॥ १ ॥

Man verily is the Sacrifice. His twenty-four years are the morning libation. The *Gâyatri* has twenty four syllables and the morning libation is related to the *Gâyatri*. With this the *Vasus* are connected. The *Prâṇas* are the *Isus*, for they make all this abide. (1)

Com—The method of meditation and recitation for the sake of the long life of the son has been explained. Now the Text proceeds to lay down the meditation and recitation whereby one could prolong his own life. It is only while one is living that he enjoys the company of his son and others; hence the Text describes the person as the Sacrifice. *Man*—i.e., the material aggregate endowed with life—*Verily " is Sacrifice*. The Text next proceeds to establish the fact of the man being Sacrifice on the ground of his similarities with the Sacrifice. How? The first twenty four years of the man's life are the morning libation of the Sacrifice named "Man." What is the similarity between the two? It is this. The *Gâyatri* metro has twenty-four syllables and the morning libation

of the Sacrifice is connected with the *Gâyatri* metre. Therefore through the first twenty-four years of his life, the man becomes, as it were, equipped with the morning-libation. And this being a point of similarity between the ordinary Sacrifice and the man, he is the Sacrifice. In the same manner the other two parts of the man's life may be explained as the other two libations, based upon the similarity of the years with the number of syllables in the *Trishtub* and *Jagati* metres. And again, with the morning-libation of the "Man" as Sacrifice, just as with that of the ordinary Sacrifice, the *Vasus* are connected, i.e., they being the deities of the Libations are their Lords. It may be considered that, as in the ordinary sacrifice, so in the "Man" too, the *Vasus* meant are the deities. Fire and the rest, hence (in order to remove this misconception) this point is specially explained "*The Prânas are the Vasus,*" "*Prâna*" being the Senses, Speech, &c., and also the Breaths, because they make all the living creatures, beginning with man, "abide." It is only while the *Prânas* abide in the body, that all these continue to live, and never otherwise. Hence, inasmuch as the *Prânas* abide, and make others abide, they are "*Vasus.*"

तं चेदेतरिगन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे
प्रातः सवनं माध्यदिनं सवनं मनुष्यसतनुतेति माहं प्राणानां वसूनां
मध्ये यज्ञो विलोप्सीयेत्युद्धेव तत एलगदो ह भवति ॥ २ ॥

If, in that age, anything ail him, he should say 'Oh ye *Prânas*, ye *Vasus*, extend this my morning-libation to the midday-libation, that I, the

Sacrifice may not be out off in the midst of the *Prānas-Vasus*. Thus, he recovers from the illness and becomes free from ailments (2)

Com.—For one who has accomplished the aforesaid sacrifice if in his age equipped with the morning libation if some disease or other cause of danger of death should bring about some pain — then the sacrificial person thinking himself to be the Sacrifice should recite the following mantra “O ye *Prānas Vasus* extend this accomplished morning libation of mine to the midday libation, i.e. join together the first period of life with the second half may I not be out off in the midst of *Prānas Vasus*, the lords of the morning libation.” The practical *iti* is meant to signify the end of the Mantra to be recited. By means of this recitation and meditation he recovers from that illness and having recovered from it, becomes free from ailments.

अथ यानि चतुर्वत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं चतुर्वत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभ माध्यन्दिनं सवनं तत्स्य रुद्रा अन्वायता प्राणा वाव रुद्रा एते हीदं सवः रोदयन्ति ॥ ३ ॥

The forty four years are the midday oblation. The *Trishtub* has forty four syllables and the midday libation is related to the *Trishtub*. With this the *Rudras* are connected. The *Prānas* are the *Rudras* for they make all this cry (3)

त चेदनस्मिन्वयसि किंचिदुपसपेत्स मूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माह प्राणानां रुद्राणां मध्ये यज्ञा विभोऽस्तीये त्र्युक्षं तर्ह्यन्यथादा ह भवति ॥४॥

If, in that age, anything ail him, he should say: 'O ye *Prânas*, ye *Rudras*, extend this my midday-libation to the third libation, that I, the Sacrifice, may not be cut off in the midst of the '*Prânas Rudras*.' Thus, he recovers from the illness, and becomes free from ailments (4)

Com. "The forty-four years, &c., similar to the above. Those that make to cry are the "*Rudras*" Inasmuch as people are cruel in the middle age, they are called "*Rudras* "

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागत तृतीयसवन तदस्याऽऽदित्या अन्वायताः प्राणा वावाऽऽदित्या एते हीदुःसर्वमाददते ॥ ५ ॥

The forty-eight years are the third oblation The *Jagatî* has forty-eight syllables, and the third libation is related to the *Jagatî* With this, the *A'dityâs* are connected The *Prânas* are the *A'dityâs*, for they take up all this (5)

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरुनुसतनुतेति माऽह प्राणानामादित्याना मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

If, in that age, anything ail him, he should say 'O *Prânas*, ye *A'dityâs*, extend this my third libation unto the full span of life, that I, the Sacrifice, may not be cut off in the midst of the *Prânas*, *A'dityâs*.' Thus, he recovers from illness, and becomes free from ailments. (6)

Com In the same manner the *A'dityâs* are the *Prânas*, since they take up all this—the aggregate of sound, &c, therefore they are called

Aditya's " extended the third libation to the full span of life—to a hundred and sixteen years that is to say complete the sacrifice. The rest is similar to what has gone before.

एतद् स्म वै तद्विद्वानाह महिदास ऐतरेय स हि म एतद्दुप
तपमि याऽहमनेन न मेऽयमीति स ह पादजा वपशतमजीवित्स्व ह
पोऽ । वपशत जीवति य एय वत् । ७ ।

Knowing this *Mahidāsa Atarēya* said "Why do you afflict me I who will not die by it? He lived a hundred and sixteen years. He too who knows this lives to a hundred and sixteen years (7)

Com—That the requisite knowledge must necessarily bring out the proper results is shown by an example. Knowing the above philosophy of the sacrifice the son *Itara, Mahidāsa* by name said

"Why" for what purpose. O disease do you afflict me with this pain?—I who am the Sacrifice, and will never die by this disease hence useless is your trouble. This he said. And being thus determined he lived to a hundred and sixteen years and any one who has the above determination and knows the above-described philosophy of the sacrifice will live to a hundred and sixteen years.

Thus ends the *Sixteenth Khanda of Adhyāga III*

ADHYA'YA III

KHANDA XVII

स यदग्निगिषति यत्पिपासति यन्न रमते ता अस्य दीक्षा ॥१॥

That he hungers, that he thirsts, that he is not happy,—these are his initiatory rites (1)

Com “*That he hungers, &c.*” serves to point out the similarity of the man with the sacrifice, and as such, is connected with what has gone before “*That he hungers,*” i.e.,—desires to eat, “*that he thirsts,*” i.e., desires to drink, “*that he is not happy,*” on account of the non-attainment of some desired object, when he experiences pain,—all these constitute his initiatory rites, because the sacrifice too leads to pain, and as such there is the similarity of painfulness

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

And, that he eats, that he drinks, that he is happy,—and then he comes to be (one) with the *Upasadas* (2)

Com —That he eats, that he drinks, and that he enjoys, pleasure by the attainment of desired objects, then he becomes similar to the *Upasadas*—The *Upasadas* (a particular class of sacrificers) have the pleasure due to the observance of taking nothing but milk During the performance of a sacrifice, the sacrificer breathes freely with hope, when the

days during which he can eat little draw nearer
Hence there is a similarity between *Eating* &c.
and the *Upasadas*

अथ यद्वसति यजक्षति यन्मैद्युन चरति स्तुतशस्त्रव तदेति
॥ ३ ॥

And that he laughs, that he eats that he
delights himself—then he comes to be with the
Stutasastras (3)

Com—That he laughs &c. &c. by these he
comes to be similar with the *Stutasastras* because
there is a similarity of being accompanied by sound.

अथ यत्तपो दानमाजवमहि* सा सत्यवचनमिति सा अस्य दक्षि
णा ॥ ४ ॥

And penance charity uprightness and not-
killing—these are his priestly gifts. (4)

Com—Penance &c are his priestly gifts
because of the similarity of strengthening or
completing righteousness

तन्मादाहु सोऽत्यसोष्टेति पुनरुपादनमेवास्य तन्मरणमेवाव
मृत्य ॥ ५ ॥

When they say *Soshyati Asoshita* that is
his new birth His death is the *Avabhrittha*. (5)

Com—Since the Sacrifice is man therefore the
mother is going to give him birth they say
Soshyati (will give birth), with reference to the
mother And when she has given birth then they
say '*Asoshita*' (she has given birth) Just as in
the case of the ordinary sacrifice, they say
Soshyati Somam (*Devadatta* will pour out the
Soma) and *Asoshita Soma* (*Yagnadatta* has poured

out the *Soma*) And thus, there being a similarity of expressions in the two' cases, the man is sacrifice The fact of the man being connected, like the sacrifice, with such expressions as "*Soshyati, Asoshta*," constitutes his new birth And further, death is the "*Avabhritha*" (final Bath) of the man, in the shape of Sacrifice

तद्धै तद्वोर आङ्गिरस कृष्णाय देवकीपुत्रायोक्तवोवाचापि-
पास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्यु-
तमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवत' ॥ ६ ॥

Ghora A'ngirasa, after having communicated this to *Krishna* the son of *Devaki*, said to him, and he became thirstless,—at the time of the end, one ought to take refuge in these three '*Thou art the imperishable, Thou art the unchangeable and Thou art the subtle Prâna.*' And on this subject, there are these two verses (6)

Com. This philosophy is such that in *Krishna* the son of *Devaki*, it put a stop to all his desire for any other philosophy, and hence the text eulogises this philosophy *Ghora A'ngirasa*, having communicated the above philosophy to *Krishna*, said "One who knows the aforesaid Sacrifice, should, at the time of death, take refuge in, i.e., recite, these three Mantras" These Mantras are specified (1) The *Yajus* verse beginning with "*Akshitamasi*,"—"Thou art imeprishable," addressed to the *Prâna* as identified with the one residing in the Sun, (2) the *Yajus* verse, addressed to the same, beginning with "*Achyutamasi*," "Thou art unchangeable," i.e., never changest thine form, and (3) the *Yajus* verse beginning with "*Prânasamsitamasi*," "Thou

art *Prāṇa*, properly refined or subtle — the very essence of *Prāṇa*. And on this subject of eulogising the Philosophy there are the following two verses. These two verses are not meant for recitation since the Text specifies the number of *Mantras* to be recited as "three" and if the following two were also meant to be recited then the number would become five and thereby contradict the number specified before.

आदिप्रकाशस्य रश्मिः उदय समस्तजगत्त्रयानि । यन्त उदय
स्य ५ यन्त उदय दय दयथा मृगानि न । आदिप्रकाशस्य ज्यो-
तिः सममिति ॥ ७ ॥

Of the eternal seed they see the day like light which shines in the *Effulgent*. Perceiving above darkness the higher light as the higher light within the heart we reached the bright divine source of energy the sun the highest light — the high light (7)

Com — The *ta* in *at* and the particle *it* are both without meaning. Of the eternal seed — seed is the cause of the Universe named *Sat*. Of this they see the light or brightness. The *ā* deprived of the accompanying *ta* is to be taken with *parayanti*. What is that light which they see? It is *day-like* — i.e. the light of *Brahman* is all pervading like the day. The meaning of the sentence is that those that know *Brahman* having their eyes set aside with their hearts purified by means of the restrictions of the Ascetic life see that light all round. *Parah* means *Param* by change of gender since it qualifies *Jyotiḥ* which is neuter. 'That which shines in the *Effulgent* —

that is, that which exists in the Effulgent Supreme *Brahman*. And it is only when brightened by this light, that the Sun shines, the Moon appears bright, the lightning lightens, and the planets and stars shine out. And again, another seer of the Mantra said this 'Perceiving the aforesaid light, above the darkness of Ignorance,—or the dispeller of Ignorance,—the higher light in the Sun,—perceiving this, we reached, &c.' Such is the connection of the sentence. That light resides in our heart, and residing in the Sun, this light is one only,—that which is higher even than the other high lights. Perceiving this light, we reached. What did we reach? We reached '*the bright source of energy,*'

i. e. the Sun, so called, because it is the Sun that energizes the liquids, rays and *Prânas* of the Universe. This highest light did we reach,—the light higher than all other lights did we reach! It is this light that is eulogised by these two Rik verses, and referred to by the foregoing three Yajus verses. The repetition is with a view to show the end of the assumption (of Man) as Sacrifice.

Thus ends the *Seventeenth Khanda of Adhyâya III.*

ADHYA'YA III

KHANDA XVIII.

भनो ब्रह्मेत्युपासीतेत्यव्यात्ममयाधिदेवतमाकाशो ब्रह्मेत्युभय-
मादिष्ट भवत्यव्यात्म चाधिदेवत च ॥ १ ॥

One should meditate upon the mind as *Brahman*—this with regard to the body. Now with regard to the gods *A kâsa* is *Brahman*. Thus becomes taught both that which refers to the body and that which refers to the gods (1)

Com—The Lord has been explained above, as consisting of the mind and also that *A kâsa* is the Self this being based upon a partial attribute of *Brahman*. Now the Text begins to lay down the propriety of the meditating upon Mind and *A kâsa*, as the complete *Brahman*. "*Mind as Brahman, &c* *Manas* is that by which one thinks : *e* the internal organ, and that is *Brahman*—thus should one meditate. This philosophy of the Self is with regard to the body. Next we are going to explain it with reference to the gods. One ought to meditate upon the *A kâsa* as *Brahman*. Thus, becomes taught the philosophy of *Brahman*, both with regard to the body and with regard to the gods. Inasmuch as both *A kâsa* and Mind are subtle in character and *Brahman* is approachable by means of the Mind it is only proper to meditate upon the mind as *Brahman*. The same with *A kâsa*, inasmuch as much as this also is subtle all pervading and free from limitations.

तदेतत्तु न्यादृक्ष वाक्पाद प्राण पादचक्षु पाद श्रोत्र पाद
इत्यध्यात्ममयाधिदेवतमग्नि पादो यायु पाद आदित्य पादो दिश
पाद इत्युभयमेवाऽऽदिष्ट भवत्यध्यात्म चैवाधिदेवत च । २ ।

That *Brahman* has four feet. Speech is one foot, odour is one foot, the eye is one foot the ear is one foot this with reference to the body. Now with reference to the gods fire is one

foot, air is one foot, the *Sun* is one foot, the quarters are one foot Thus, become taught both that with reference to the body, and that with reference to the gods (2)

Com.—This *Brahman*, 'Mind' by name, has four feet How is the Mind-Brahman four-footed? Speech, odour, eye and ear are the feet. This with reference to the body Now that with reference to the gods, as regards *Brahman* named "*A'kāśa*"; Fire, Air, Sun and the Quarters are the four feet Thus, comes to be taught both the four-footed *Brahman*,—that with reference to the body, and that with reference to the gods.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति
च भाति च तपति च कीर्त्या यज्ञसा ब्रह्मवर्चसेन य एवं वेद ॥३॥

Speech is the fourth foot of *Brahman* It shines and warms with the light of Fire One who knows this shines and warms up with renown, fame and Brahmic glory (3)

Com—Speech is the fourth foot of Mind-Brahman, in comparison to the other three feet Because it is by means of the foot of Speech that the Mind approaches the denotable objects, cow, &c. Therefore, Speech is like a foot of Mind In the same manner, Odour is a foot Because it is through Odour that the Mind approaches objects of smell. Similarly, the Eye is a foot, the Ear is one foot, &c. This constitutes the four-footed character of the Mind-Brahman, with regard to the body Now, with regard to the gods—Fire, Air, Sun and the Quarters are the feet of the *A'kāśa-Brahman*, attached to it, like the feet of the cow to its belly. Hence, the

fire &c. are called the feet of *Īśa*. Thus comes to be taught the four footed both with regard to the body and to the gods. Among these Speech is the fourth foot of the *Minī Brahman* and this shines and warms with the divine light of Fire. Or again Speech when inflamed by the food of fire in the shape of oil & butter &c. come to shine and warm—that is comes to be encouraged to know. The result accruing to the knower of this is that one who knows what has been said before comes to shine and warm with same renown and Brahmic glory.

प्राग् एव ब्रह्मगन्धमुध पाद स ग्रागुना ज्योतिषा भाति च
तपति च भाति च तपति च दीप्त्या यत्नता ब्रह्म स य एव
वत् ॥ ४ ॥

Breath (Odour) is the fourth foot of *Brahman*. It shines and warms with the light of Air. One who knows this shines and warms with renown, fame and Brahmic glory. (4)

चक्षुर्गन्धमुध पाद स आग्निष्येन ज्योतिषा भाति च
तपति च भाति च तपति च दीप्त्या यत्नता ब्रह्म स य एव
वत् ॥ ५ ॥

The Eye is the fourth foot of *Brahman*. It shines and warms with the light of the Sun. One who knows this shines and warms with renown, fame and Brahmic glory. (5)

आत्मैव ब्रह्मगन्धमुध पाद स दिग्भिर्ज्योतिषा भाति च तपति
च भाति च तपति दीप्त्या यत्नता ब्रह्म स य एव वत् य एव
वत् ॥ ६ ॥

The Ear is the fourth-foot of *Brahman*. It shines with and warms with the light of the Quarters. One who knows this shines and warms with fame, renown and Brahmic glory. (6)

Com. In the same manner Odour is the fourth-foot of *Brahman*. It shines and warms, for the purposes of smell, with Air. In the same manner the Eye shines and warms with the Sun, for the perception of colour, and the Ear with the Quarters, for the perception of sound. And the result accruing to one who knows this, is the accomplishment of *Brahman* everywhere. The repetition is meant to signify the end of the philosophy.

Thus ends the *Eighteenth Khanda* of *Adhyâya III*

ADHYA'YA III

KHANDA XIX.

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् ।
तत्सदासीत्तत्सममवत्तदाण्ड निरवर्तत तत्सवत्सरस्य मात्रामशयत
तन्निरभिधत्ते ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥ १ ॥

The Sun is *Brahman*,— such is the teaching, and its explanation is this. In the beginning this was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came the two halves of the egg, one of silver, the other of gold. (1)

Com. The Sun has been spoken of as a foot of *Brahman* and now begins the section wherein it is

shown that one should think of it as the full *Brahmon*. That the Sun is *Brahmon* is the teaching and its explanation is now given. In the beginning the whole universe prior to its appearance was *non-existent* — i.e., a state when its Name and Form had not been manifested and not existent not signifying an absolute non entity. Because the theory of the Universe being produced out of non entity is negatived by direct assertions like "How could entity be produced out of non entity?" It may be that the fact of the Universe being a non entity may be another alternative theory. "No because such alternative processes are only possible with regard to Actions and never with regard to the definite character of a thing. Is this then always non-existent? No we have already explained this to mean that not having its Name and Form differentiated it was as if non-existent. But the *eva* in the Text has a definitive force (and so it would mean that the world was an absolute non entity)." True but this does not totally deny the possibility of existence. The fact is that the word *existent* is found to be used only with regard to that which has its Name and Form differentiated and this differentiation or manifestation of the Name and Form of the Universe almost always proceeds from the Sun for in its absence all being pitch dark nothing could be recognised hence the sentence may be taken as eulogising the Sun and meaning that even though an entity even prior to its creation yet it appears to be non-existent — this eulogy of the Sun being meant to show that it is capable of being thought

of as *Brahman* The use of the word "existent" in the world is due to the Sun, just as, in the absence of the excellent king *Purnavarmâ*, his kingdom, is, as if it were, non-existent What is meant to be understood here is neither the existence nor the non-existence of the Universe, but only the teaching that the Sun is *Brahman*. Specially so, as in the end, the whole section is summed up in the sentence "one should worship the Sun as *Brahman*". "*It became existent*" That which, prior to its appearance, was called 'non-existent,' being dormant and inert, as if 'non-existent'—because turned towards an existent effect, having its activity aroused a little, and thus became 'existent' i.e., mobile. "*It grew*": by means of a slight manifestation of Name and Form, just like the sprouting seed It became further materialised, and from this materialised water came out the egg The long *a* in '*A'nda*' is a peculiar Vedic form This egg lay i.e., continued in the same form for the period of time known as a "year" After the expiry of this year, it burst open, like the eggs of birds. And of this broken egg, there appeared two halves, one of silver, and another of gold

तद्यद्रजतलसेय पृथिवी यत्सुवर्णलसा द्यौर्यज्जरायु ते पर्वता
यदुल्वलसमेधो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकलस
समुद्रः ॥ २ ॥

The silver one was this earth; the golden one, the sky, the thick membrane was the mountains, the thin membrane was the mist with the clouds,

the veins were the rivers and the fluid in the stomach was the Sea (2)

Com—Among the two halves the one that was of silver became the earth meaning the lower half of the egg. The golden half was the sky the higher regions the upper half of the egg. The thick membrane covering the embryo, that appeared at the breaking of the egg into two, became the mountains. The thin membrane that covered the embryo, became the mist together with the clouds. Those that were the veins of the embryo when born became the rivers. The fluid that was in its stomach became the Sea.

अथ यत्न जायत साञ्सावादित्यस्त जायमान घोषा उल्लङ्घवाऽ
नूत्सिदन्तसर्वाणि च भूतानि सर्वे च कामास्तस्मात्स्यन्त्य प्रति
प्रत्यात्मन प्रति घोषा उल्लङ्घोऽनूत्सिदन्ति सर्वाणि च भूतानि सर्व
च कामा । ३ ।

And what was born from it was the Sun. When he was born shouts of hurrah arose, as also all beings, and all objects of desire. Therefore wherever the Sun rises and sets shouts of hurrah arise as also all beings and all objects of desire (3)

Com—Now that which was born out of that embryo was the Sun and when he was born loud shouts of hurrah arose just as they arise at the birth of the first son of a King so also did arise all beings mobile and immobile, as also all objects desired by these beings,—such as wife, clothing food and the like. And because the production of the beings and the objects of their desire depends upon the birth of the Sun, therefore

even now-a-days, whenever the Sun rises and sets, or the sentence may only mean, whenever the Sun, returns—on account of this alone, shouts of hurrah arise, and also all beings and the objects of their desire These phenomena are well-known, as happening at the rise of the Sun

स य एतमेव विद्वानादित्य ब्रह्मेत्युपास्तेऽभ्यासो ह यदेन
माववो धोषा आ च गच्छेयुरप च निम्रेडेरनिम्रेडेरन् ॥ ४ ॥

If any one, knowing this, meditates upon the Sun as *Brahman*, pleasant shouts will soon approach him, and will continue,—*Yea will continue* (4)

Com —If any one knows the Sun as endowed with the excellent properties described above, and meditates upon It as *Brahman*, then he reaches Its state—i.e., becomes identified with it And there is also some visible result Joyous shouts will soon approach him *Joyousness* of the shout lies in the fact of the experiences being free from all taint of evil “*Will approach him, and will continue*” i.e., they will not only approach, but also continue to give him pleasure The repetition 'is meant to signify the end of the *Adhyâya*

Thus ends the *Nineteenth Khanda* of *Adhyâya III*.

Thus ends the *Third Adhyâya*

The Chhā'ndogya Upaniṣhad

ADHYA YA IV

KHANDA I

जानश्रुतिह पौत्रायण यदादया वदुर्ग्या धनुषायय आस स ह
सर्वत आवसथान्मापयायके सर्वत एव भेज्जस्यन्तीति ॥ १ ॥

There lived a descendant of *Jānasruti* his
great grandson who was a pious giver generous
and having much cooked food. He built resting
places all round thinking that everywhere they
may eat of mine. (1)

Com—Before this, has been explained the
imposition of Air and Odour of the character of
the feet of *Brahman*. Now the Text begins a new
section wherein it is shown that they are to be
meditated upon as *Brohman* itself. The introduc-
tion of the story is with a view to make the subject
easily comprehensible and also for showing the
method of imparting the knowledge referred to.
By means of the story it will be shown that pious
generosity and calmness &c., are the means to the
acquiring of the knowledge. "*Jānasruti*" a
descendant of *Jānasruti*. *Ha* signifies the
fact being based on tradition. "*Putrāyana*"—
grandson of the son. He was a pious giver — i.e.
he bestowed gifts upon *Brāhmanas* with due res-
pect. "Generous"—one who is disposed to give.

much "Having much cooked food" i.e., in whose house plenty of food was cooked every day, that is to say, he used to have much food cooked in his house, for the hungry. Such a great-grandson of *Jānasruti* lived at a certain place, at a particular time. He got resting houses built everywhere, on all sides, in all villages and towns. He did this with the motive that 'in these resting places people would live and eat of the food given by me.'

अथ ह ह२सा निगायामतिपेतुस्तद्धैव ह२सो ह२समन्युवाद
हो होऽयि भ॒ल्लक्ष भ॒ल्लक्ष जान॒श्रुतेः पौत्रायणस्य समं दिवा ज्यो-
तिरातत तन्मा प्रासाद्दक्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

Once at night some flamingoes flew along. One flamingo said to the other flamingo 'Hey, O short-sighted friend, the bright glory of *Jānasruti*'s grandson has spread like Heaven. Do not touch it, lest it should burn you.' (2)

Com. Once upon a time during the summer, when the king was sitting on the top of his palace, some flamingoes flew along at night. Certain sages or gods, having been pleased with the generosity of the king, had assumed the shapes of flamingoes and flew along in his view (with the purpose of seeing him and showing themselves to him). Among these flamingoes, the one that was flying behind addressed the other who was flying away in front calling him as "Hey O *Bhallāksha*!",—the repetition being meant to show respect for the object to be seen, just as one says "Look, look". The name '*Bhallāksha*' signifies short-sightedness. Or, he may have been frequently pained by the other often taunting him with a superior know-

ledge of *Brahman* that the latter possessed and hence with anger he addresses him as *Bhallāsha* (short sighted) Equal to the Heavenly Regions, has spread the glorious light of *Jānaruti's* great-grandson due to his great generosity — that is to say his glory has touched the Heavens Or

Diva " may be taken as meaning "Day Do not come in contact with that light lest a contact with that light should burn you The verb *Pradhakshh* is to be taken as being in the Third Person

समु ह पर प्रत्युवाच कन्वा एनमेतत्सन्तर समुमानमिव रे-
कनात्थेति यो नु कथं समुवागिक इति । ३ ।

The other replied How can you speak of him being what he is as if he were *Raskva* with the cart? Of what sort is this *Raskva* with the cart? (3)

Com.—When Lo had said this the one going in front replied Oh this king is a mean fellow, being what he is —this being added with a tone of reproach—"and yet you talk of him so high as if he were *Raskva*, with the cart that is to say you talk of this man as you would of *Raskva*. The meaning is that when this man is not at all like *Raskva*, it is not proper to speak of him, as if he were *Raskva* The other said what sort of man is this *Raskva* with the cart of whom you are talking O short-sighted one?" The other said Listen, what sort of man that *Raskva* is

यथा कृतायविजितायाधरया मयन्त्येवमेनरसर्वं तदमितमेति
परिच प्रजा साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति

him, as ordered by the king. The king repeated what *Bhallāksha* had said (5,6)

स ह क्षत्ताऽन्विष्य नाविदमिति प्रत्येयाय त्र होवाच यत्नरे
ब्राह्मणस्यान्वेषणं तदेनमर्छेति ॥ ७ ॥

The gate-keeper having looked for him, came back, (saying) 'I found him not' He said 'Oh, where a *Bṛāhmaṇa* should be searched, there go for him' (7)

Com. -Keeping the instructions in his mind, the gate-keeper went to villages, and towns, and having looked for *Raikva*, came back, saying 'I did not find him' The king then said to the gate-keeper. 'Where the knowers of *Brahman* should be searched in solitary places, in the forest or on the banks of rivers, there go, and look for this *Raikva*'

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविशेत्तत्र हान्मुवाद
त्व नु भगव सयुग्वा रैक इत्यहंस्वरा रे इति ह प्रतिजज्ञे स ह
क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

He went near him, while he was underneath a cart, scratching his itch. He addressed him 'Sir, are you *Raikva* with the cart?' He said 'Well, yes, I am.' The gate-keeper came back (saying) 'I have found him' (8)

Com.—Having been thus ordered, the gate-keeper, looking for him in solitary places, found him lying underneath a cart, scratching his itch, and thinking him to be *Raikva* with the cart, went and respectfully sat near him, and addressed *Raikva* thus 'Sir, are you *Raikva* with the cart?' Being thus asked, he replied in an off-hand manner 'Yes.

I am Having thus known him the gate keeper came back saying I have found him

Here ends the *First Khanda of Adhyaya IV*

ADHYA YA IV

KHANDA II

तनु ह जानगति पौराण्य पञ्चमनि गत निष्कम्भतरीर्य
सप्तमि प्रनिचयम स पञ्चयुवा ॥ १ ॥

Then *Jānagruti's* great grandson took with him six hundred cows a necklace and a carriage with mules and went over to him and said (1)

Com —The king understanding *Raikva* to be anxious to settle as a house holder and as such desiring wealth took with him some riches in the shape of six hundred cows a necklace and a carriage with mules attached and went to *Raikva* And having gone there spoke to him

स्वमानि पञ्चमनि गवाम्य निष्काड्यमध्वतरीर्यो नु म पता
मगावा देवताः शाधि यां दयतामुपास्म इति ॥ २ ॥

Raikva here are six hundred cows a necklace and a carriage with mules Now sir teach me that Dety which you worship. (2)

Com —O *Raikva* I have brought for you these six hundred cows this necklace and this carriage with mules Accept these riches Sir and teach me that Dety which you yourself worship — i. e. instruct me in the sciences of that Dety

तमु ह परः प्रत्युवाचाह हारेत्वा रूद्र तवैव सह गोमिरस्त्विति
तदु ह पुनरेव जानश्रुति पौत्रायण सहस्रं गवा निष्कमश्वतरीरयं
दुहितर तदादाय प्रतिचक्रमे ॥ ३ ॥

The other replied to him 'Fie, Fie ! this necklace and carriage with the cows be thine, O Sûdra' Then *Jânasruti*'s great-grandson took with him a thousand cows, a necklace, a carriage with mules, and his daughter, and went over to him (3)

Com *Raikva* replied to the King who had addressed him as above The indeclinable '*Aha*' is elsewhere used to signify resentment, but here it means nothing, because of the separate use of the word "*Eva*." This carriage with the necklace and the cows may be thine—let them be with yourself. I do not require these, when they are enough for my purpose "*O Sûdra* " the person addressed being a king, because he had a gate-keeper, as said above, and a *Sûdra* not being entitled to approach a *Brahmana* for the purpose of receiving instructions, how is it that *Raikva* spoke what was not true, in addressing the king as "*Sûdra*?" The old Teachers have explained this point thus By addressing him as "*Sûdra*," the Sage *Raikva* shows that he already knows what is passing in the king's mind the word, "*Sûdra*" meaning 'one who is melting (*dravati*) with sorrows at hearing the greatness of *Raikva*, as spoken of by the flamingoes.' Or, it may be that the king is addressed as "*Sûdra*" because he comes for instruction, with an offering of riches, like a *Sûdra*, and not with proper obeisance and attendance, as befits the higher castes, and it does not mean that the king is a

Siddra by caste. Others however explain that *Raikva* addressed him thus because he was enraged at his offering him so little because it is also said that riches are to be accepted when plenty of it is offered. The king knowing the Sage's wishes took with him a thousand cows &c., and over and above all this he also took his own daughter as a proper wife for the Sage and then went over to him.

तं ह म्रुयात् रयं सस्र गवाम्य नियाऽयमभर्तु रय इय
नायाय्य ग्रामा यन्निवारमन्वेय मा भगव शशीनि ॥ ४ ॥

He said to him *Raikva* here are a thou and cows this necklace this carriage with mules this wife and this village in which you dwell. Now Sir teach me. (1)

तस्या ह मुमुक्षुर्गुरुमुवाचाऽऽज्ञात्वा नृदानंय मुपना
ऽऽतापयित्वा इति ते दत्तं गवणा नाम महादृष्टं यत्रास्मा ज्वाप्त
सर्म हायाच ॥ ५ ॥

Holding her mouth he said. You have brought these O *Siddra* by this mouth alone do you make me speak. These are the villages named *Raikva parva* in the country of the *Mahāvishva* where he lived. He then said to him. (2)

Com — O *Raikva* here are a thousand cows this necklace this carriage with mules and this my daughter as a wife for you. I have brought for you and this village in which you dwell, this I offer to you. Accept all this, and instruct me O Sir. Being thus addressed *Raikva* held the mouth of the king's daughter—the mouth being the door for the imparting of knowledge. There is a well known declaration of knowledge to this effect: A life of

studentship, giving of wealth, Intelligence, Knowledge of Veda, Affection of Knowledge itself—these six are my heavens " Knowing this, *Raikva*, holding up her mouth, said "You have really brought all these cows, and these riches, —and thou hast done well " (this much is understood). " O *Sûdra* " is only an imitation of what he had said before, but with no other intent "It is by this mouth alone, the heaven of Knowledge, that you make me speak now." These are the villages known as "*Raikva-pānā*" in the country of the *Mahāvrihas*,—in which villages *Raikva* dwelt, these very villages did the king give to *Raikva* And when the king had given him all this wealth, *Raikva* spoke to him about the Knowledge (of the Deity he wanted to be instructed about)

Thus ends the *Second Khanda* of *Adhyāya IV*

ADHYA'YA IV.

KHANDA III

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वायुर्वाव सवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति॥१॥

Air indeed is the absorbent For when Fire goes out, it goes into Air, when the Sun sets, it goes into Air, and when the Moon sets, it goes into Air. (1)

Com "Air indeed is the absorbent," " *Vāva* " has a definitive force " Absorbent " is that which

absorbs takes in or swallows up — i.e. that which absorbs, into itself the deities of Fire &c mentioned below The quality of Absorption is to be meditated upon like the Air because it is exemplified as being included in the *Krita-caste* But how does the Air come to have the character of an absorbent? It is explained — When Fire goes out : i.e. becomes extinguished then it goes into Air that is to say becomes identified with Air Similarly when the Sun sets it goes into Air And when the Moon sets it goes into Air “ But how is it that the Sun and Moon are said to be absorbed into Air while, as a matter of fact they continue in their own shapes? This does touch the position The above assertion is based upon the fact of their *setting* being due to Air It is by Air that the Sun is made to set inasmuch as *motion* proceeds from Air Or the explanation may be that at Universal Dissolution the Sun and the Moon lose their respective forms and become resolved into simple *Light* and as such, become absorbed into Air

यदाऽऽप उच्छ्रयन्ति वायुमवापियन्ति वायुर्देवान्सर्वान्म
वृद्धं इत्यभिदेवतम् । २ ।

When water dries up it goes into Air For Air indeed absorbs them all This with regard to the gods.

(2)

Com — When water dries up, it goes into Air Because it is Air that absorbs all the aforesaid powerful deities Hence Air being the great Absorbent is to be meditated upon as such Thus has been explained the philosophy of the Absorbent with regard to the gods

अथाव्यात्म प्राणो वाव सवर्गः स यदा स्वपिति प्राणमेव वा-
गप्येति प्राणं चक्षु प्राणश्च्रोत्र प्राण मन प्राणो ह्येवैता सर्वा रा-
वृद्धा इति ॥ ३ ॥

Now, with reference to the body, Breath indeed is the Absorbent When one sleeps, Speech goes into Breath, Sight goes into Breath, Hearing goes into Breath, Mind goes into Breath For Breath indeed absorbs all this (3)

Com Next follows the philosophy of the Absorbent with regard to the body The Breath in the mouth is the Absorbent When the man sleeps Speech goes into Breath,—as Fire goes into Air, and into Breath go also seeing, hearing and mind Because Breath indeed absorbs all these, Speech and the rest

तौ वा एतौ द्वौ सवर्गौ वायुरेव देवेषु प्राण प्राणेषु ॥ ४ ॥

These two indeed are the two Absorbents Air among the gods, and Breath among the senses. (4)

Com These two indeed are the two Absorbents endowed with absorbing properties Air is the Absorbent among the gods, and the Breath in the mouth is the Absorbent among the senses, Speech and the rest

अथ ह शौनक च कापेयमभिप्रतारिण च काक्षसेनि परिविष्य-
माणौ बह्वचारी विमिक्षे तस्मा उ ह न ददतु ॥ ५ ॥

Once while *Saunaka Kâpeya* and *Abhipratârî Kâkshasêni* were being waited upon at their meals, a religious student begged of them They did not give him anything (5)

Com —With a view to eulogise the aforesaid Absorbents a story is added. Once upon a time the son of *Saunaka* of the family of *Āpī* and one *Abhipratāra* the son of *Kākshasēna* were sitting at their meals being waited upon by the cooks and a certain arrogant religious student knowing *Brahman* begged of them. They understood the student to be proud of his knowledge of *Brahman* and with a view to question him they did not give him anything just to see what he would say to them.

म हावाच महात्मनश्चतुरा देव एकं कं स जागाम मुनयस्य
आपास्त कापेय नाभिपश्यन्ति मया अभिप्रताग्नि-वद्वा वसन्ति य
स्मै वा पतन्म तस्मा पतन् उत्तमिति ॥ ६ ॥

He said. The one God *Prajāpati*—swallowed up the four great ones he the guardian of the Universe. Him O *Kapilya* mortals do not see. O *Abhipratāra* though He dwells in many ways. He for whom this food is to Him it has not been given. (6)

Com —The religious student said. The four great ones —are in the Second Person Plural. The one God —i.e. Air (swallowing) Fire &c and Breath Speech &c. *Kah* the *Prajāpati*—that swallowed up. Some people explain as who is it that swallowed &c. The Universe — *Bhuvana* is that wherein creatures are born that is to say the Earth &c comprising the whole Universe of this Universe. the guardian —i.e. the protector. Him the *Kah* (i.e. *Prajāpati*) know not the mortals devoid of wisdom O *Kapilya* and O *Abhipratāra*—though He dwells in many

ways—such as with reference to the Body and to the gods, &c. He, for whom, every day, food is prepared and offered,—to him, *Prajâpati*, this food has not been given

तदु ह गौनक कापेयः प्रतिमन्वानः प्रत्येयायाऽऽत्मा देवाना
जनिता प्रजानां हिरण्यदं श्रोवमसोऽनसूरिर्महान्तमस्य महिमान-
माहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिणेऽमुपास्महे दत्तास्मै
मिक्षामिति ॥ ७ ॥

The *Saunaka Kapéya*, pondering over it, went over to the religious student, (and said) . ' It is the Self, the creator of the gods, and of all beings, with undecaying teeth, the Eater, not without intelligence. They describe His magnificence to be very great indeed, because without being eaten, He eats even what is not food. We, O student, meditate upon this (*Brahman*) (Then he said to his servants) ' give him food ' (7)

Com—Pondering over what the student had said, *Saunaka* went near him, and said ' We do see Him, whom, you say, no mortals see ' How ? It is the Self of all mobile and immobile beings, and again It is that which absorbs into Itself the gods, Fire, &c, and then again brings them forth—being, in the shape of Air, the creator of Fire, &c., with reference to the gods, and with reference to the body, the creator of the beings, Speech and the rest Or, the meaning may be that It is the Self of the gods. Fire, Speech, &c, and the creator of all beings, mobile and immobile " *With undecaying teeth*" i.e., whose teeth are not damaged " *The eater*" having the character of being such. " *Not unintelligent*"—i.e., Intelligent.

And the knowers of *Brahma* describe the magnificence of this *Prājāpati* to be very great & illimitable inasmuch as without being eaten Himself He eat what is not (common) food such as Fire Speech &c. *Id* has no meaning here "We O student it is such a *Brahman* as described above that we meditate upon. The construction is—"He meditate &c."—while others say that they do not meditate upon this *Brahman* but on the supreme one. Having said this he ordered his servants to give him food.

तस्मात् २४ दूतानि वा एत पक्षान्य पक्षान्य एव मन्ता त
 स्मृत तन्मा सयामु त्विच्छन्नमय एव दूत मेषा दिग्गन्तव्यं तय
 २४स्यै एव मयमन्तय एव भव्यताया मयति य एव च य एव
 च ॥ ८ ॥

They gave it to him. Now these five and the other five making ten are the *Kṛita* (caste). Therefore in all quarters those ten are the food and the *Kṛita*. This is *Vīrat* the eater of food. By means of this all becomes seen. One who knows this sees all this and becomes an eater of food—*He who knows this* (8)

Com.—They gave him the food. The five are those that are absorbed Fire &c together with that which absorbs them—Air the other five are Speech &c together with Breath. These become ten in number and thus constitute the *Kṛita* caste. One caste has the number four and hence they (the absorbed) are four another caste is numbered three and they are also three (leaving off one) the third is numbered two, and they are also two (leaving off two in each) and the last is

counted one, and the Absorbent is one (in each case), and this latter is different from the rest. Thus, these numbers (4, 3, 2, 1) making up *ten*, constitute the *Kṛita* caste. Since this is so, therefore, in all the ten quarters, Fire, &c., together with Speech, &c., are the food, because of the number *ten* being common to both, says the *Sruti* "The *Virât* consisting of ten syllables is food." Therefore, the Fire, &c., are the food, because of their number being *ten*, and for the same reason they are the *Kṛita*, because all the castes are included in the *Kṛita* caste, as we have already explained "This is *Virât*" containing ten syllables, is food and also "the eater of food," because of its being the *Kṛita*. In the *Kṛita* the number *ten* is included hence, the *Virât* is an eater of food. One who knows this becomes identified with the ten deities, comes to be *Virât*, through the number *ten*, and thereby becomes food,—and by the member of the *Kṛita* caste, he becomes the eater of food. By this eater of food, "all this" world, located in the ten quarters, "becomes seen," that is to say, by means of the member of the *Kṛita* caste, all things come to be realised come to be realised. And one who knows all this becomes the member of the *Kṛita* caste, and as such comes to realize (and obtain) all things related to the ten quarters. And further one who realises the above becomes an eater of food. The repetition is meant to signify the end of the treatment of the particular method of meditation.

Thus end the *Third Khanda of Adhyâya I V.*

ADHYA YA IV

KHANDA IV

सत्यकामा १ वाचाया जयाया ध्यात्ताम अशिक्षां भवतु मय
नि विवर्त्यामि विगादा नरमसीति ॥ १ ॥

Satyakāma Jabāla addressed his mother
Mother I wish to lead the life of a religious
student of what family am I? (1)

Can—Now begins the laying down of the propriety of having the idea of *Brahman* with regard to Speech Fire &c. eulogized above as *fool* and *fool-eater* as constituting the Universe—this latter being divided into sixteen parts and a story is related with a view to show that Faith and Penance are subsidiaries to the meditation of *Brahman*. *Satyakāma* by name the son of *Jabāla* addressed *Jabāla* his mother and said O mother I wish to lead the life of a student at the Teacher's place for the purpose of studying the Veda. Of what family am I? To what family of Rishis do I belong?

मा ह्यनुयाच नाहमसद्वत् सात यद्गोत्रस्त्यमसि यद्वह परती
पश्चादिणी यौवनं स्वाम् म माहमेतन्न वेद यद्गोत्रस्त्यमसि ज
गता तु नामाहमस्मि सत्यकामो नाम स्वमसि म सत्यकाम एव
जानातु ध्रुवीया इति ॥ २ ॥

She said to him I do not know my child of what family thou art. In my youth when I had

to move about much, as a servant, I conceived thee So I do not know of what family thou art. But I am *Jabâlâ* by name, and thou art *Satyakâma* by name, so mention thyself as *Satyakâma Jabâlâ* ' (2)

Com Having been thus questioned, *Jabâlâ* replied to her son "I do not know your family, O child." Being asked as to why she did not know it, she said. "In my husband's house, I had to move about much, in attending upon guests, &c, and being constantly moving about, I had no time' to ask about and know the name of your family ' "In my youth"—i.e., that was the time when I conceived thee, and it was then that thy father died Therefore, having been left without a protector, I do not know to which family thou belongest I am *Jabâlâ* by name, and thou art *Satyakâma* by name, so say to thy Teacher that thou art *Satyakâma Jabâlâ*, That is to say, "if the Teacher happens to ask thee "

स ह हरिद्रुमत गौतममेत्योवाच ब्रह्मचर्यं भगवति वतरयाम्यु-
पेया भगवन्तमिति ॥ ३ ॥

त२ होवाच किं गोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद मो
यद्गोत्रोऽहमस्म्यपृच्छ मातर२ सा मा प्रत्यब्रवीद्ब्रह्मं चरन्ती परि-
चारिणी यौवने त्वामलमे साऽहमेतन्न वेद यद्गोत्रस्त्वमसि जवाला
तु नामाऽहमस्मि सत्यकामो नाम त्वमसीति सोऽह२ सत्यकामोजा-
वालोऽस्मि मो इति ॥ ४ ॥

Having gone to *Gautama*, the son of *Haridru-
mat*, he said ' I wish to become a *Brahmachâri*
with you Sir, may I approach you ' (3)

He said to him Of what family art thou my friend? He replied Sir I do not know of what family I am I asked my mother and she said— In my youth when I had to move about much as a servant I conceived thee so I do not know of what family thou art but I am *Jabâlâ* by name and thou art *Satyakâma* by name. Therefore I am *Satyakâma Jabâlâ* Sir" (4)

Com—*Satyakâma* went over to *Gautama*, the son of *Haridrumat* and said to him Revered Sir I wish to live with you as a religious student may I approach you as your disciple? *Gautama* said Of what family art thou my friend? as it is only one whose family has been ascertained that can be accepted as a disciple Having been thus asked *Satyakâma* replied I do not know of what family I am I had asked my mother and she told me—I had to move about &c. &c.—(as before) I precisely remember what she said I am *Satyakâma Jabâlâ* Sir "

सहस्राक्षं नैतद्भाक्षणी विद्युत्कुम्भेति समिवर सोम्याऽऽहस्य
त्वा नेष्ये न सत्यादगा इति तमुनीय कृशानामन्त्रानां चतु
शता गा निगमत्यावाचेमा सोम्यानुसन्नमेति ता अमिप्रस्थापय
न्नुवाच नामहस्तेणाऽऽवर्तेयेति स ह यपगण प्रयास ता यद्वा सह
सह सपेदु ॥ १ ॥

He said to him None but a *Brahmana* could thus speak out Fetch the fuel O friend I shall initiate thee Thou has not flinched from the truth Having initiated him he chose four hundred lean and weak cows and said to him Go with these. And while taking them away he said I may not

return without a thousand (cows)' He dwelt away a number of years, when the cows became a thousand (5)

Com — *Gautama* said to him "Such a straightforward assertion none but a *Bṛāhmaṇa* could make, because it is *Bṛāhmaṇas* and not others, that are naturally straightforward Since thou has not flinched from truth, the characteristic of your caste; hence, inasmuch as thou art a *Bṛāhmaṇa*, I shall initiate thee Therefore, go and fetch some fuel for the *Homa* of the preliminary rites for thy purification (preparatory to the initiation)" And having said this, he initiated him, he chose four hundred of the leanest and weakest cows out of his herd, and said to him "My friend, go with these" Having been thus ordered *Satyakāma* drove them away, and while doing this he said "I may not return without fully one thousand cows." Having said this, he took the cows to a forest where there was plenty of grass and water, and no opposition, and there he dwelt long, for a certain number of years Having been properly tended, the cows became a full thousand

Thus ends the *Fourth Khanda of Adhyāya IV.*

ADHYA'YA IV.

KHANDA V

अथ हैनमृषभोऽन्युवाद सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव प्राप्ता सोम्य सहस्ररसः प्रापय न आचार्यकुलम् ॥ १ ॥

Then the Bull said to him *Satyakāma* ! He replied Sir ! We have reached a thousand O friend carry us to the Teacher's house (1)

Com — Him thus equipped with Faith and Penance the Deity of the Air connected with the Quarters having become satisfied entered into the bull and with a view to help him the bull called him by his name *Satyakāma* and he replied

Sir ! The bull said O friend we have reached a full thousand as promised by you so carry us to the house of the Teacher "

अक्षय्यं ते पादं प्रयाणीति शरीरं न भगवानिति तन्म ह्यवाप
प्राचीं दिक् । प्रतीचीं दिक् । दक्षिणां दिक् । उत्तरीं दिक् । य व
सौम्य चतुःशतं पादा अक्षय्यं प्रकाशवान्नाम ॥ १ ॥

I will declare to you the foot of *Brahman* Tell it to me The East is one quarter the West is one quarter the South is one quarter and the North is one quarter This O friend is *Brahman*'s four quartered foot named *Luminous* (2)

Com — ' And further I will declare to you the foot of *Brahman* Being thus addressed *Satyakāma* replied Tell it to me Sir Then the Bull said to *Satyakāma* The East is one quarter the fourth part of the foot of *Brahman* so are each the West South and North This O friend is the foot of *Brahman* with four parts whose name is Luminous In the same manner the other three foot of *Brahman* are also four-quartered

स य एतमेव विद्वानक्षतुःशतं पादं अक्षय्यं प्रकाशवानित्युपा-
स्ते प्रकाशवानस्मिन्ल्लोके भवति प्रकाशयता ह लोकाजयति य
एतमेव विद्वानक्षतुःशतं पादं अक्षय्यं प्रकाशवानित्युपास्ते ॥ ३ ॥

He who knowing this meditates upon this four-quartered foot of *Brahman* as named *Luminous*, becomes luminous in this world, and he wins luminous worlds, one who knowing this meditates upon the four-quartered foot of *Brahman* as named *Luminous* (3)

Com —If one knowing the aforesaid four-quartered foot of *Brahman*, meditates upon it, as endowed with splendour, he becomes luminous—the renowned—in this world, this is the visible result. The invisible result is that, he wins splendid worlds, connected with the gods, after his death, one who knowing this four-quartered foot of *Brahman* meditates upon it as the *Luminous*

Thus ends the *Fifth Khanda* of *Adhyâya IV*

ADHYA'YA IV.

KHANDA VI.

अग्निष्टे पाद वक्तुं स ह श्वोभूते गा अग्निप्रस्थापयाचकार ता
यत्नामित्याय वभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय
पश्चादग्ने प्राडुपोपविवेश ॥ १ ॥

Fire will declare to you the (other) foot of *Brahman*? On the morrow, he drove the cows homeward. And when they came together towards evening, he having lighted the fire, penned the cows, laid the fuel, sat down behind the Fire, facing the East (1)

Com — Fire will declare to you another foot —having said this the Bull kept quiet. And on the morrow Satyakāma having finished his daily duties drove the cows towards the Teacher's house. And when the cows moving slowly towards the Teacher's house came together towards evening —then he having lighted the fire penned the cows and laid fuel on the fire at dawn behind the fire facing the East and bearing in mind the assertion of the Bull

गर्वाग्निं न्युवा मत्पुत्रम् ३ श्री भगव न्नि र पतिपुत्राय १-१

The Fire said to him *Satyakāma* ! He replied Sir! (2)

Com — The Fire called him by his name and he replied Sir!

प्रथमं माम्य त पाठ प्रयागीति प्रणीतु म भगवानिति तस्म
रात्राव प्रसिद्धी क्यन्ताग्निं क्यौ यौ क्य सप्तुष्ट क्यैव यै
माम्य त्पुत्रम् पाठ मन्वादिनन्तवाधाम ॥ ३ ॥

I shall declare to you friend the foot of *Brahman*. Tell it to me Sir. He said to him The Earth is one quarter the Sky is one quarter the Heaven is one quarter the Ocean is one quarter This my friend is the four-quartered foot of *Brahman* named the endless (3)

Com — I will declare to you the foot of *Brahman*. Tell it to me Sir. He said to him "The Earth is one quarter the Sky is one quarter the Heaven is one quarter the Ocean is one quarter —thus did Fire declare the philosophy

of the Self “This, my friend, is the four-quartered foot of *Brahman*, named the *Endless*.”

स य एतमेवं विद्वान्श्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते-
ऽनन्तवानस्मिँहलोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं वि-
द्वान्श्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

One who knowing this meditates upon the four-quartered foot of *Brahman*, as the *Endless*, becomes endless in this world and he wins endless worlds, one who knowing this, meditates upon this four-quartered foot of *Brahman* as the *Endless*. (4)

Com —One who meditates upon the aforesaid four-quartered foot of *Brahman*, as endowed with the property of *endlessness*, himself comes to be endowed with that property, and after death, he wins endless worlds,—one who, &c, &c, as before

Thus ends the *Sixth Khanda* of *Ādhyāya IV*

ADHYA'YA IV.

KHANDA VII

हंसस्ते पादं वक्षेति स ह श्रोभूते गा अमिग्रस्थापयाचकार
ता यत्नामि साय बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमा-
धाय पश्चादग्ने प्राहुषोपविवेश ॥ १ ॥

‘The *Hamsa* will declare to you the (other) foot’ On the morrow, he drove the cows home-ward And when they came together towards evening, he, having lighted the fire, penned the

cows, laid the fuel sat down behind the fire facing the East. (1)

तस्मै ह्यस्य उपनिषत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

'Then a *Hamsa* flew to him and said *Satya Kāma* ! He replied Yes, Sir (2)

Com — *Agne* told him that the *Hamsa* would declare to him the other foot of *Brahman* and departed.

'*Hamsa* " means The Sun because of the similarities of *whiteness* and the capability of *flying* On the morrow &c &c " as before

ब्राह्मण सोम्य ते पादं ब्रूयाणीति प्रीतिं मे भगवानिति तस्मै हवाचाग्निं कलां सूर्यं कलां चन्द्रं कलां विद्युत्कलपं वै सोम्य चतुर्ध्वं पादां ब्रह्मणो ज्यातिभ्यान्नाम ॥ ३ ॥

स य एतमेव विद्वान्ध्वतुर्ध्वं पादं ब्रह्मणा ज्यातिभ्यानित्युपास्ते ज्यातिभ्यान्स्मिन्लोके भवति ज्यातिमतो ह लोकाज्जयति य एतमेव विद्वान्ध्वतुर्ध्वं पादं ब्रह्मणो ज्यातिभ्यानित्युपास्ते ॥ ४ ॥

I shall declare to you friend the foot of *Brahman* Tell it to me Sir He said to him

Fire is one quarter the Sun is a quarter the Moon is a quarter the lightning is a quarter This my friend is the four-quartered foot of *Brahman* named the *Effulgent* (3)

One, who knowing this meditates upon the four quartered foot of *Brahman*, as the *Effulgent* becomes effulgent in this world and he wins effulgent worlds,—one who knowing this meditates

upon the four-quartered foot of *Brahman*, as the *Effulgent*. (4)

Com — “Agni is one quarter, &c, is a declaration of the philosophy of lights, and this implies the fact of the *Hamsa* being the Sun. The result accruing to the knower is this He becomes bright in this world, and after death, wins the bright effulgent worlds of the Sun and the Moon, &c. The rest as before.

Thus ends the *Seventh Khanda* of *Adhyâya IV*.

ADHYA'YA IV

KHANDA VIII

मद्गुष्टे पाद वतेति स ह श्वोभूते गा अमिप्रस्यापयाचकार ता
यत्नामि साय बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय
पश्चादग्ने प्राडुपोपविवेश ॥ १ ॥

‘The water-bird will declare to you the (other) foot of *Brahman*.’ On the morrow, he drove the cows homeward, and when they came together towards evening, he, having lighted the fire, penned the cows, laid the fuel, sat down behind the fire, facing the East (1)

Com. Having said “the water-bird will declare to you the other foot” the *Hamsa* kept quiet. The “water-bird,” being intimately related to water, is here meant to signify “*Prâna*” “On the morrow, &c” as before

त मद्गुरुपनिपत्यान्नुवाच सत्यकाम ३ इति भगव इति ह
प्रतिबुध्ना ॥ २ ॥

प्रक्षणाः सोम्य ते पाद मवाणीति प्रवीतु मे भगवानिति तस्म
हावाच प्राण कला चक्षु कला श्रोत्र कला मन कर्ण वै सोम्य
चतुःकल पादा प्रक्षणा आयतनवानाम ॥ ३ ॥

Then a water bird flew to him and said
'*Satyakāma!* He replied Sir! (2)

I will declare to you friend the foot of
Brahman. He said Tell it to me Sir He said
to him *Prāṇa* is one quarter the Eye is one
quarter the Ear is one quarter the Mind is one
quarter This, my friend is the four-quartered
foot of *Brahman*, named the *Ayatana* (

Com —The water bird *Prāṇa* explained to
him its own philosophy The *Prāṇa* is one foot
&c., &c " *Ayatana* means mind which is the
substratum of the experiences of all other organs
and that foot wherein the mind appears is the one
named *Ayatana*

स य एतमेव विद्वान्श्चतुष्क पाद प्रक्षणा आयतेनवानित्युपास्त
आयतनवानस्मिन्लोके भवत्यायतनवता ह लोकाक्षयति य एतमेव
विद्वान्श्चतुष्क पाद प्रक्षणा आयतनवानि उपास्त ॥ ४ ॥

One who knowing this meditates upon the
four quartered foot of *Brahman* as *Ayatana*
becomes possessed of a home in this world and he
wins worlds with homes—one who knowing this
meditates upon the four-quartered foot of *Brah-*
man as *Ayatana* (4)

Com One who meditates upon the aforesaid path as such, obtains home *i.e.*, support—in this world, and on his death, he wins worlds with homes *i.e.*, with plenty of room. “One who, &c,” as before.

Thus ends the *Eighth Khanda* of *Adhyâya IV*.

ADHYA'YA IV

KHANDA IX

प्राप हाऽऽचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव
इति ह प्रतिशुश्राव ॥ १ ॥

He reached the Teacher's house The Teacher said 'Satyakâma!' He said 'Yes, Sir!' (1)

Com —Thus knowing *Brahman*, he got at the house of his Teacher The Teacher said to him 'Satyakâma!' He replied 'Yes, Sir'

ब्रह्मविदिव वे सोम्य भासि को नु त्वाऽनुगमासेत्यन्ये मनुष्ये-
भ्य इति ह प्रतिजज्ञे भगवाँस्त्वेव मे कामं व्रूयात् ॥ २ ॥

'Friend, thou shinest like one knowing *Brahman* Who has taught thee?' He replied 'People other than men But, I wish Sir, that you should teach me' (2)

Com —“O Friend, thou shinest like one knowing *Brahman*” One who knows *Brahman* is altogether delighted in his senses, wears a smiling face, is free from all anxiety and happy Noticing all this, the Teacher says “Thou shinest like the

one knowing *Brahman* and questions him as to who taught him (*Brahman*). And *Satyakama* replied: "People other than men—that is to say, it was some divinity that taught me; the sense being—who else wearing a human form could teach me who am your disciple? It is with a view to this that he said: 'People other than men.' But I wish—according to my desire—

Sir that you should teach me what of the teachings imparted by others. I do not think much of them."

श्रुत्वा एव म भगवद् इत्य आचार्यस्य विद्या विनिष्ठा नाधिष्ट
मापसीति नस्म हेतु मोदा ॥५॥ न विच्यन व्यापायति व्यापयेति

॥ ३ ॥

For I have heard from persons like you that it is only such knowledge as is learnt from the Teacher that is the best. Then he taught him the very same thing and nothing was left out—*just nothing was left out.* (3)

Com—I have heard in connection with this point from *Rishis* like you that it is only such knowledge as is obtained from one's own Teacher that is the best of all,—that reaches the highest grade; hence you Sir should teach me. Being thus addressed the Teacher taught him the same philosophy that had been explained by the gods and of the sixteen-quartered philosophy nothing was left out. The repetition is meant to denote the end of the treatment of the philosophy.

Thus ends the Ninth Khanda of *Adhyāya IV*

ADHYA'YA IV.

KHANDA X

उपकोसलो ह वै कामलायन सत्यकामे जावाले ब्रह्मचर्यमुवास
तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिन
समावर्तय स्त ह स्मैव न समावर्तयति ॥ १ ॥

Upakosala, the son of *Kamala*, dwelt as a religious student, with *Satyakāma Jābāla*. He tended his fires for twelve years. But though the Teacher allowed the other pupils to return home after finishing their studies, yet he did not allow *Upakosala* to depart (1)

Com With a view to explain the science of *Brahman* in another way, the text begins a treatment of the condition of one knowing It, and also that of the science of Fire. And the story is meant, as before, to point out the fact of Faith and Penance leading to the accomplishment of the science of *Brahman*. *Upakosala*, by name, the son of *Kamala*, dwelt as a religious student, with *Satyakāma Jābāla*. "Ha" So it is said. He tended the Teacher's fires for twelve years. And yet though the Teacher allowed the other pupils to return to their homes, after having taught them the Veda, he did not allow *Upakosala* to return (1)

तं जायोवाच ततो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वा-
ऽग्रय. परिप्रवोचन्प्रबूध्यस्मा इति तस्मै होप्रोच्यैव प्रवासाचक्रे ॥२॥

His wife said to him This student has performed his penance and has tended your fires very well Let the Fires should blame you teach him But he went away without having taught him (2)

Com—The Teacher's wife said to him This student has performed his penances and has tended your fires very well in quite a proper manner and yet you do not allow him to depart—he who is devoted to the fires Hence the fires may blame you for not allowing one who is devoted to them to return home so you must explain the science to *Upakosala* But though thus advised by his wife, the Teacher went away on a journey without having taught him

म ह व्याप्तिनाऽनितुं श्रे तमाचारजायाया । अलचारिभिरान
किं नु नाशर्माति स हायाच बहु इमेऽस्मिन्पुरुष यामा नाना
व्याप्ति नि प्रतिगुणोऽस्मि नाभिर्यामीति ॥ ३ ॥

Through sorrow he resolved not to eat. Then the Teacher's wife said to him Student do eat. Why do you not eat? He said 'There are in this man many desires, proceeding in various directions I am full of sorrows and will not eat (3)

Com—On account of sorrow—his mental sufferings—*Upakosala* resolved not to eat And while he was sitting quietly in the sacrificial room the wife of his Teacher said to him O student, do eat Wherefore do you not eat? He said In this ordinary man there are many desires flowing in various directions that is sorrows with regard to desirable things not obtained And I am full of such sorrows hence I will not eat

अथ हाभ्य समृदिरे ततो ब्रह्मचारी कुशलं न पर्यचारी-
न्तास्मै प्रब्रवीमिति तस्मै होचु ॥ ४ ॥

Then the Fires said among themselves 'This student has performed his penances, and has tended us very well. Well, let us teach him.' And they said to him : (4)

Com The student having resumed his silence, the three fires, finding themselves, untended, and being moved to pity, said among themselves 'Well, we shall explain the science of *Brahman* to this student, who is devoted to us, and is in trouble, and who has performed his penances and is permeated with excellent faith.' Having thus determined, they said to him what follows

प्राणो ब्रह्म कं ब्रह्म ख ब्रह्मेति स होवीच विजानाम्यह यत्प्रा-
णो ब्रह्म क च तु ख च न विजानामीति ते होचुर्यद्वाव क तदेव
ख यदेव ख तदेव कमिति प्राणं च हास्मै तदाकाशं चोचु ॥ ५ ॥

'Breath is *Brahman*, *Ka* is *Brahman*, *Kha* is *Brahman*' He said 'I understand that Breath is *Brahman* But I do not understand *Ka* and *Kha*' They said 'What is *Ka* is *Kha*, and what is *Kha* is *Ka*. Then they taught him the Breath and its *A'kāsa* (5)

Com 'Breath is *Brahman*, *Ka* is *Brahman*, *Kha* is *Brahman*' The student said 'I understand when you say that Breath is *Brahman*, because the words are known to me, I understand the word "*Prāna*" as signifying that particular air, the presence of which renders life possible, which life ceases to exist on its departure. Hence, knowing the meaning of the word '*Prāna*,' I understand that

Prāṇa is *Brahman*. But I do not understand *Ko* and *Kha*. It may be questioned that the words *La* and *Ā* also are well known as signifying pleasure and *Ākāśa* respectively—and as such whence the student's ignorance? True but what the student is at a loss to understand is how can the character of *Brahman* be attributed to *Pleasure* signified by the word *La* which is perishable or to *Ākāśa* as signified by the word *Kha* which is non-intelligent. What the student means is under such circumstance how am I to rely upon your assertion as authoritative? It is with this view that the student said I do not understand. When the student had said this, the Fire said to him That which we meant by *La* is also what is referred to by *Ā*. The meaning being that the *Ka* (Pleasure) as qualified by *Ā* (*Ākāśa*) would be free from all taint of such pleasure as is born of the connection of objects with the sense organs just as the lotus qualified by blue becomes precluded from the red &c. And further what we referred to as the '*Kha* (*Ākāśa*)—know that to be *La* (Pleasure)—in this case the *Ā* qualified by *La* (Pleasure) becomes precluded from the material *Ākāśa* which is non-intelligent just like the lotus and the blue. The sense being that what we meant to represent as *Brahman* was the pleasure (Bliss) as residing in the *Ākāśa* and thus transcending all worldly pleasure and secondly, the *Ākāśa*, as the substratum of Bliss and as such transcending the material *Ākāśa*. Well if what is meant is the specification of *Ākāśa* by pleasure and any one of the two may be the qualifying

adjunct, and the order of specification may be reversed what is '*Kha*' is '*Ka*'." True, but we have already explained that what is meant here is the preclusion of both Pleasure and *A'kāsa*, as here spoken of, from the wordly *pleasure* and *A'kāsa*. "We grant all this, but the preclusion of both would naturally follow merely from the specification of *A'kāsa* by pleasure." True, such would be the case, but in that case what would be meant as the object of meditation, would be the *A'kāsa* alone, as qualified by pleasure, and not the pleasure, as qualifying the *A'kāsa*; inasmuch as all the purpose of the qualification is spent up in the specification of the object qualified. Consequently, *Pleasure* is also separately mentioned as qualified by *A'kāsa*,—simply with a view to point to the fact of this too being an object of meditation. "But how is this ascertained?" Inasmuch as the word '*Ka*' is also related to *Brahman*, *Ka is Brahman*. If it were simply meant to point out the fact of *A'kāsa* qualified by Pleasure being the object of meditation, then, first of all, the Fires would have declared that "*Ka, Kha is Brahman*" But as a matter of fact, they did not declare thus, but that "*Ka is Brahman, Kha is Brahman.*" Thus, then, with a view to remove the confusion in the mind of the student, it is only proper to declare "what is *Ka* is *Kha*, &c." meaning thereby that between the words '*Ka*' and '*Kha*' there is a mutual relation of the qualification and the qualified. And it is this fact as pointed out by the Fires, that the Text makes clear for ourselves in the next sentence "They taught the student, Breath and its *A'kāsa*"—*ī e*

the *Akāśa* as the substratum of the Breath namely the *Akāśa* in the heart and they also taught the *Akāśa* as qualified by Pleasure and also the Breath as located in that *Akāśa* the Fires taught both of these as considered together to be *Brahman* inasmuch as both are connected with *Brahman*

Thus ends the Tenth Khanda of *Adhyāya IV*

ADHYA YA IV

KHANDA XI

अथ हेन गाहपत्यान्तु शशास पृथिव्यग्निरक्षमादित्य इति य
ष्य आदित्ये पुरो दस्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

Then the *Gārhapatya* Fire taught him The Earth Fire Food and the Sun The person that is seen in the Sun that I am—that I am indeed (1)

Com—The Fires together instructed the student in the science of *Brahman*. Then after the above conversation—each of the Fires began to explain to him his own particular philosophy and first of all, the *Gārhapatya* Fire taught him

The Earth Fire Food and the Sun—these are my four bodies (forms) And the person that is seen in the Sun—that am I the *Gārhapatya* Fire—
it is the *Gārhapatya* Fire that is seen as the 'person' in the Sun The same fact is repeated over again that I am indeed The relation of the *Gārhapatya* with the Sun is not one of being the object of enjoyment which is the relation subsisting with the

Earth and Food Because the characters of *eating*, *cooking* and *illuminating* are ever unspecified. Consequently, these two *Gârhapatya* and the Sun are absolutely identical, whereas the Earth and Food are related to these as objects enjoyed (eaten).

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्या लोकी भवति सर्व-
मायुरेति ज्योर्जीवति नास्यावरपुरुषा क्षीयन्त उप वय तं मुञ्जा-
मोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

One who, knowing this, meditates upon it, destroys sin, obtains the world, reaches full life, and lives brightly. His line of descendants perishes not, and we protect him in this world, and also in the other, whosoever knowing this meditates upon it. (2)

Com. Whoever knowing *Gârhapatya* Fire is explained above and meditates upon it, as divided fourfold in the character of the Eater of food, he destroys all sinful actions, obtains the world, lives to his full age, and lives a bright conspicuous—life, and not as one neglected, and of such a knowing one, the line of descendants does not perish, i.e., it ever continues. And further, we protect him in this world, during life, and also in the other world, after death. Such are the results accruing to one who, knowing this, meditates upon the Fire as explained above.

Thus ends the *Eleventh Khanda* of *Adhyâya IV*.

स य एतमेव विद्वानुपास्तेऽपहते पापकृत्या लोकी भवति सर्व-
मायुरेति ज्योग्जीवति नास्यावरपुरुषा क्षीयन्त उप वय त भुञ्जा-
मोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेव विद्वानुपास्ते ॥ २ ॥

One, who knowing this, meditates upon it, des-
troys sin, obtains the world, reaches full age, lives
brightly. His line of descendants perishes not,
and we protect him in this world, and also in
the other, whosoever, knowing this meditates
upon it (2).

Thus end the *Twelfth Khanda of Adhyâya IV*

ADHYA'YA IV

KHANDA XIII.

अथ हैनमाहवनीयोऽनुशास प्राण आकारो द्यौर्विद्युदिति य
एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

स य एतमेव विद्वानुपास्तेऽपहते पापकृत्या लोकी भवति सर्व-
मायुरेति ज्योग्जीवति नास्यावरपुरुषा क्षीयन्त उप वय त भुञ्जा-
मोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेव विद्वानुपास्ते ॥ २ ॥

Then the *A'havanîya* taught him 'Breath,
A'kâsa, the Heaven and Lightning The person
that is seen in the lightning, that I am, I am that,
indeed.' (1)

One, who knowing this meditates upon it, des-
troys sin, obtains the world, reaches full age, and
lives brightly His line of descendants perishes
not, and we protect him in this world, as also in

the other—whosoever knowing this meditates upon it. (2)

Com—Then the *A havanīya* taught him 'Breath *A kṛṣa* the Heaven and Lightning—these are my four forms. The person that is seen in the lightning I am that, &c. &c.,—as before. The Heaven and *A kṛṣa* are the receptacles of lightning and the *A havanīya* and such are related to these as objects of their enjoyment. The rest is similar to what has gone before.

Thus ends the *Thirteenth Khanda* of *Athya* II

ADHYA YA IV

KHANDA XIV

ते होचुःकोसरेया सोम्य तेऽम्भद्विद्याऽऽत्मविद्या चाऽऽचा
यस्तु ते गतिं वक्तव्याजगाम हास्याऽऽचायस्तमाचायाऽभ्युनादाप
कासल ३ इति ॥ १ ॥

They said *Upakosala* this friend is our science and the science of the *Self* the Teacher will declare to you the way. The Teacher came. The Teacher said to him *Upakosala* ! (1)

Com—The three Fires together said to him *Upakosala*, this friend is the science of the Fires and the science of the self—explained to you this science being that Breath is *Brahman*, *Ka* is *Brahman*, *Kha* is *Brahman*. Your Teacher will declare to you the way—to the attainment of the results accruing from such knowledge. Having said

this, the Fires ceased In time, the Teacher came, and said to his pupil ' Well, *Upakosala* ! '

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुख भाति को नु त्वाऽनुशरासेति को नु माऽनुशिष्याद्भो इतीहापेव निहूनुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे कि नु सोम्य किलतेऽवोचन्निति ॥ २ ॥

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नह तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवविदि पाप कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

He answered ' Sir ! ' ' My friend, thy face shines like that of one knowing *Brahman*, who has taught thee ? ' ' Who should teach me sir ? ' He conceals the fact, as it were, and saying ' these, unlike those ' he pointed to the fires. ' What my friend have these told thee ? ' (2)

He replied ' This ' ' My friend, they have explained the worlds alone, while I will tell you something, and as water does not cling to the lotus leaf, so no evil clings to one who knows it ' He said ' Tell it to me, sir ' He explained it to him (3)

Com He replied ' Yes, sir ' " Your face shines appears pleasant as that of one knowing *Brahman*, who has taught thee ? " Being thus asked he replied " Who should teach me, sir, while you were away ? " He conceals the fact as it were ' the " *iva* " (as it were) being taken after ' *nihnuta* ' (conceals) The meaning being that he does not actually conceal the fact, nor does he plainly give out what the fires had told him. " These Fires,

being tended by me, explained it to me and hence on seeing you these are quivering as it were now though they were quite unlike this before —with this in view he pointed to the Fires hinting as it were at what he meant “What did these Fires tell thee friend? He replied this did the fires tell me —giving out certain portions of what they had said and not telling all that he had been told Hence the Teacher said My friend they have only explained the worlds earth &c., and not the *Brahman* in its entirety I will explain to thee that *Brahman* which thou wishest to hear of And listen to the greatness of the knowledge of the *Brahman* that I am going to explain just as water does not cling to the lotus leaf so one who knows the *Brahman* as I am going to explain is never affected by evil” The Teacher having said this, *Upakosala* said Tell it to me sir Then the Teacher explained it to him

Thus ends the *Fourteenth Khanda of Adhyāya IV*

ADHYA YA IV

KHANDA XV

य एषाक्षिणि पुरुषा दृश्यन् एष मास्मेति होवाचेतदमृतमस्य
मेतद्भक्षेति तच्च यज्यस्मिन्सर्पियोन्क वा सिञ्चति यत्मनी एव गच्छ-
ति ॥ १ ॥

The person that is seen in the Eye that is the Self This is the Immortal the Fearless —this is

Brahman. If one drops butter or water into this (Eye), it flows away by the sides ' (1)

Com.—"The person that is seen in the Eye" as the "seer of Sight" by those persons who have set aside their physical vision, are fully equipped with such means as celibacy and the rest, and are calm and discriminating. Says the *Śruti*—"the Eye of the Eye." *Objection* "The assertion of the Fires becomes false, for, they said that the Teacher would 'explain the way' alone, and as such, it follows that the Fires did not know what was going to happen." This does not affect the case, inasmuch as the present passage is only an explanation of the seer—the self described by the Fires, the eye in which the person is said to be seen being, that of the *A'kasa* endowed with bliss (which has been explained to be *Brahman*). "That is the self"—of living beings, he explained this self, as just the same as that he had explained above "This is the immortal" undying, imperishable, and hence "Fearless," it being only for whom there is a chance of death, that any fear is possible, and hence in the absence of such chance, it is *fearless*, and hence also "*Brahman*", the "Great," *i.e.*, the 'Endless'. And the greatness of this *Brahman*—the Ocular Person is such that if in the place of this Person *i.e.*, in the Eye either butter or water be dropped, it flows away by the sides, it falls along the lashes, and does not affect the Eye,—just as the lotus leaf is not affected by water. When such is the greatness of the residence, what would be the inexplicable untaintability of the Person residing therein!!

एतस्मिन् सत्यं इत्याद्यस्त एतद् हि सर्वाणि वामान्यमित्यन्ति
सर्वाणि येन वामान्यमित्यन्ति य एव वेद ॥ २ ॥

This they call *Samyadvāma* because all blessings go to him All blessings go to him who knows this (2)

Com.—This—the aforesaid Person—they call *Samyadvāma* why? Because all *Vāmas*—desirable things blessings—go over to him So do all blessings go to one who knows this

एष उ एव वामनरिप हि सर्वाणि वामानि ननति सर्वाणि वा
मानि ननति य एव वेद ॥ ३ ॥

He is also *Vāman*: because he carries all the blessings One who knows this carries all blessings (3)

Com.— He is also *Vāman*: because he carries—to the living beings—the blessings the results of good deeds such carrying being done through his character of the *Self* The result accruing to one who knows this is that he carries all blessings

एष उ एव मामनरिप हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु
भाती य एव वेद ॥ ४ ॥

He is also *Bhāman*: because he shines in all the worlds One who knows this shines in all the worlds (4)

Com.—He is also *Bhāman*: because in all the worlds he shines in the shape of the *Sun* the *Moon* and *Fire*. And it is by his light that all else shines—such is the *Truth* and as such carrying the lights he is called *Bhāman* One who knows this he also shines in all the worlds.

अथ यदु चैवारिगच्छ्य कुर्वन्ति यदि च नार्चिषमेवामिसम-
 वत्पुत्रिषोऽहरह आधूर्यमाणपक्षमाधूर्यमाणपक्षाद्यान्पडुदडेति मा-
 साः स्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याचन्द्रमसं
 चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो
 ब्रह्मपथ एतेन प्रतिपद्यमाना इम मानवमावर्त नाऽऽवर्तन्ते नाऽऽव-
 र्तन्ते ॥ ५ ॥

Now, for such a one, whether they perform his obsequies or not, he goes to light, from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the Sun rises northward, from the months to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the Lightning. There is a person, not human. He carries them to *Brahman*. This is the divine path, the path to *Brahman*. Those proceeding by this path do not return to the whirl of humanity, *Yea, they do not return* (5)

Com The way of one knowing *Brahman* is now explained. When one who knows this is dead, whether the priests properly perform his obsequies or not, in all cases, such a knower, is not precluded, by the unperformed rites, from reaching *Brahman*, nor do the performed rites in any way help him to any higher regions. As declared elsewhere "He does not rise by actions, nor does he become lower," This neglect of the obsequies is meant to praise up the Science, and it is not meant that for one knowing this, no obsequies are to be performed. Because, elsewhere it is proved that if the obsequies

are not duly performed there is a certain obstacle in the way of the fruition of his actions. The mention of the performance or non performance of the obsequies here is simply meant to show that for such a knower there are no obstacles in the way of his reaching his goal. Those who meditate upon the Blissful *Adā* in the *Īya* as *Samyaktva* *Īdant* and *Bhānt* as also upon the science of the *Ītra* together with *Prāna*—for such persons there may or may not be other actions in all cases they reach the Light—the Divinity presiding over Light from the Light—Divinity they go to Day from day to the bright half of the month—the Divinity presiding over the bright half from the bright half of the month to the six months during which the Sun rises northward—to the Divinity presiding over the northern declension from the six months to the solity of the year from the year to the Sun from the Sun to the Moon from the Moon to the Lightning. And when they have reached this certain Person not human, comes from the *Brahmic* region and carries them over to that *Brahman* which resides in the regions of *Satya* (It is such limited *Brahman* that is referred to here) because of the mention to the goal the corner and that to be reached—specifications that are impossible with regard to the *Brahman of pure Being*—I or with regard to the reaching of such *Brahman* the only allowable mode of describing would be being *Brahman* one reaches *Brahman* and it will also be explained later on that pure Being is reached only by the removal of all diversity. And no unseen

road helps in going, as says the *Śruti* 'He not knowing it enjoys it not' "This is the divine path"

the path presided over by the Deities of Light, &c "the path to *Brahman*" the path that leads to *Brahman* "Those proceeding by this path do not return to the whirl of humanity"—i.e., to that creation of *Manu*, where there is a continuous whirl of persons in the never-ending Cycle of birth and death, resembling a pulley. The repetition of "they do not return" is meant to point to the close of the treatment of the Science leading to a definite result.

Thus ends the *Fifteenth Khanda* of *Adhyāya IV*.

ADHYA'YA IV.

KHANDA XVI

एष ह वै यज्ञो योऽयं पवत एष ह यज्ञिदम् सर्वं पुनाति यदेष
यज्ञिदम् सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी
॥ १ ॥

Verily that which blows is the sacrifice, for, he, moving along, purifies all things And because moving along, he purifies all things, he is the Sacrifice. Thereof, Mind and Speech are the ways. (1)

Com—The present section is begun, (1) on account of its being connected with the chapter of meditation, (2) on account of its falling within the same *A'anyaka* and (3) on account of the fact that when any discrepancy has occurred in a sacrifice,

अन्यतरामेव वर्तनीरु सस्करोति हीयतेऽन्यतरा स यथैकपा-
दूप्रजन्त्यो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञरु रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥ ३ ॥

One of these the *Brahmâ* purifies by the Mind, by speech, the *Hotâ*, the *Adhvaryu* and the *Udgatâ* (purify) the other. The *Prâtaranuvâka* having begun, and before the *Paridhâniya* recitation, the *Brahma* speaks out (2)

He purifies only one of the two ways, the other is injured. Just as the one-footed man walking, and the one-wheeled cart moving, is injured, so is injured his sacrifice. The sacrifice having fallen off, the sacrificer falls, and having sacrificed, he becomes the worst of sinners (3)

Com One of these two ways, the *Brahmâ* purifies by the Mind as endowed with discriminative wisdom, and by the way of Speech do the three other priests the *Hotâ*, &c purify the other way of Speech. Thus, then these two ways of Speech and Mind are to be purified in the sacrifice. Now, when the *Prâtaranuvâka* hymn has commenced, and before the recitation of the *Paridhâniya* verse,

in the intervening time—the *Brâhma* speaks out, renounces the imposed silence, whereby he purifies the way of Speech only, without being purified by *Brahmâ* the way of Mind is injured, there being many holes in it, and the sacrifice, having only one way of speech, falls off. In what way? Just as a man with one foot walking along, falls down on the road, or just as a cart, moving on one wheel, tumbles down, so does the sacrifice of the sacrificer fall off, when performed by, a 'bad *Brahma*.

priest and the sacrifice having fallen the sacrificer falls since the sacrificer has his life in the sacrifice therefore it is only proper that the destruction of the sacrifice should bring about his destruction. And having performed such a sacrifice one becomes the worst of sinners

अथ यत्रोपाकृते प्रातःनुवाके न पुरा परिधानीयाया ब्रह्मा
व्यवदत्सुमे एव वतनी सस्कुवन्ति न हीयतेऽन्यतरा ॥ ४ ॥

स यथाभ्यपादयजन्त्या धोमान्या अक्राम्या वतमान प्रतितिष्ठ
त्येवमस्य यज्ञः प्रतितिष्ठति यज्ञः प्रतितिष्ठन्त यजमानोऽनुप्रतितिष्ठति
स इष्टा श्रेयान्भवति ॥ ५ ॥

But when the *Prātaronuvāka* has begun and not before the *Paridhānya* recitation if the *Brahmā* speaks out they purify both the ways and none is injured (4)

And just as a two footed man walking or a two-wheeled cart moving gets on so does the sacrifice get on and the sacrificing getting on the sacrificer gets on and having sacrificed he becomes better (5)

Com.—On the other hand when the wise *Brahmā* keeps on his silence and does not speak out, until the *Paridhānya* recitation is over then the other priests purify both the ways and none of the two is injured. The instances cited are the reverse of those cited before. So the sacrifice, continuing on its two ways " gets on — i.e. continues to exist without any injury to itself. And the sacrifice getting on, the sacrificer gets on. And

having performed the sacrifice with a *Brahmā* knowing the mysteries of silence the sacrificer becomes better, great

Thus ends the *Sixteenth Khanda* of *Adhyâya IV*

ADHYA'YA IV

KHANDA XVII

प्रजापतिर्लोकानम्यतपत्तेषा तप्यमानानां रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिव ॥ १ ॥

Prajāpati performed a penance (of brooding) over the worlds, and from them, thus brooded over, he squeezed out their essences. Fire from the Earth, Air from the Sky, and Sun from the Heaven (1)

Com —In the preceding section what is laid down is the silence of the *Brahmā*, during the performance of his priestly functions. And in case of the injury to the functions of the other priests, the *Vyâhritis* are to be used. With this view the *Vyâhritis* are laid down in the present section. With a view to taking out the essence, of the worlds, *Prajāpati* performed the penance of brooding over the worlds. From the worlds thus brooded over, he squeezed out their essences, these essences being Fire of the Earth, Air of the Sky and the Sun of Heaven

स एतास्तिस्रो देवता अम्यतपत्तासां तप्यमानानां रसान्प्रावृहदग्नेर्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥ २ ॥

He brooded over these three Deities and from these Deities thus brooded over he squeezed out their essences the *Riks* from Fire the *Yajus* from Air and the *Sāmas* from the Sun (2)

Com —Then again, he brooded over the three Deities Fire and the rest and as the essence of these he got the three Vedas.

स एता अयी विद्यामन्यतपसस्यास्तप्यमानाया रसान्प्रावृद्ध
रित्पुमन्यो भूवरिति यजुम्य स्वरिति सामन्य । ३ ।

तपवृत्तो रि वेद् स्वाहेति गाहपत्ये जुहुयाच्चा मेव तपसेनर्चो
वीर्येणर्चो यज्ञस्य विरिष्टसदधाति । ४ ।

He brooded over the three Vedas and from these thus brooded over he squeezed out their essences. *Bhūh* from the *Riks* *Bhuvah* from the *Yajus* and *Svah* from the *Sāmas* (3)

If the sacrifice be injured with regard to *Rik* one ought to pour a libation into the *Gārhapatya* Fire, saying *Bhūh Svāh*. By the essence of the *Riks*, and by the power of the *Riks*, he makes up the injury to the sacrifice with regard to the *Riks*. (4)

Com —Then he brooded over the three Vedas and from these thus brooded over he got *Bhūh* as the essence of the *Riks* the second *Vyāhriti* *Bhuvah* of the *Yajus* and the third *Vyāhriti*, *Svah* of the *Sāmas*. Thus are the great *Vyāhritis* the essence of the worlds, of the gods and of the Vedas. Hence if there be some injury to the sacrifice, with regard to the *Rik*, then he should pour a libation into the *Gārhapatya* Fire saying '*Bhūh Svāh*'. And this would be the proper

expiation How? 'Tad' is an Adverb. By the essence of the *Riks*, and by the power of the *Riks*, he heals the injury to the sacrifice, with regard to the *Rik*

अथ यदि यजुष्टो रिभ्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषा वीर्येण यजुषा यज्ञस्य विरिष्टं सदधाति ॥५॥

अथ यदि सामतो रिभ्येत्स्व स्वाहेत्याहवनीये जुहुयात्सामनामेव तद्रसेन साम्ना वीर्येण साम्ना यज्ञस्य विरिष्टं सदधाति ॥ ६ ॥

If there be an injury with regard to the *Yajus* he should pour an oblation into the *Dakshina* Fire saying "*Bhuvah Svâhâ*," By the essence of the *Yajus* and by the power of the *Yajus*, he makes up the injury to the sacrifice, with regard to the *Yajus* (5)

If there be an injury, with regard to the *Sâmas*, one should pour a libation into the *A'havanîya* Fire, saying "*Svah Svâha* " By the essence of the *Sâmas*, and by the power of the *Sâmas*, he makes up the injury to the sacrifice with regard to the *Sâmas* (6)

Com. If there be an injury with regard to the *Yajus*, then he should pour a libation into the *Dakshina* Fire, saying "*Bhuvah Svâhâ*"; and if the injury be with regard to *Sâma* he should pour the libation into the *A'havanîya* Fire, saying "*Svah Svâhâ* " And thereby he heals up the sacrifice, as before If the injury be with regard to *Brahmâ*, then one should pour libation into all the three fires, pronouncing all the three *Vyâhritis* Because this injury is the injury of the three Vedas. If it be

asked whence the character of *Brahmā* proceeds — the reply is that it is brought about by the three Vedas, as declared in the *Śruti*. Or some other rule must be sought after in order to mend the injury with regard to the *Brahmā*

तस्या लवणेन सुवणरसद्व्यात्सुवर्णन रजतर रजतेन तपु
तपुणा सीसर सीसेन लाह लोहेन दाह चमया । ७ ।

Just as one would join together gold by borax, by gold silver by silver tin, by tin lead by lead iron by iron wood or by leather (7)

Com — And just as by means of borax one would soften a hard piece of gold and then join two pieces and would soften the extremely unchangeable silver by silver tin by tin lead by lead iron, by iron wood and wood also by means of leather—bandage

एवमेवा लोकानामासां देवतानामस्यास्त्रव्या विद्याया वीर्येण
भक्षस्य विगृह्य मदधाति मेघजकुता ह वा एष यज्ञा यत्रैवविद्मसा
भवति ॥ ८ ॥

So does one make up any injury to the sacrifice by means of the power of these worlds of these gods and of the three Vedas. That sacrifice is well healed where there is a *Brahmā* knowing this (8)

Com — So by the power of these worlds of these Deities, and of the three Vedas, one makes up any injuries to the sacrifice. That sacrifice is well healed "—like a diseased person cured by a properly qualified doctor—in which there is a

Brahmâ, knowing the expiations, in the shape of the *Vyâhriti*-libations, as explained above.

एष ह वा उदक्प्रवणो यज्ञो यत्रैव विद्वत्सा भवत्येवंविदः ह वा
एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरुन स्वाऽभिरक्षत्येवविद्व वै ब्रह्मा
यज्ञ यजमानः सर्वःश्चर्त्विजोऽभिरक्षति तस्मादेवविदमेव ब्रह्माण
कुर्वीत नानेवविदं नानेवविदम् ॥ १० ॥

That sacrifice is sloping to the North, in which there is a *Brahmâ* knowing this And with regard to such a knowing *Brahmâ*, there is this *Gâthâ* 'Wherever it falls, thither the man goes' (9)

'The silent *Brahmâ*, as a *Ritvik* priest, like a mare, protects the sacrificer,' i.e., the *Brahmâ* knowing this protects the sacrifice, the sacrificer, and all the other *Ritvik* priests Therefore, one should make such a man *Brahmâ* as knows this, and not one who knows it not,—yea not one who does not know it (10)

Com.—And further "that sacrifice is sloping towards the North"—rising towards the South or Right, i.e., leading towards the Northern Path in which there is a *Brahmâ* knowing this And with reference to such a *Brahmâ* priest, there is this verse, praising the *Brahmâ* "Wherever it falls"—in whichsoever place the sacrificer becomes deficient, "thither the man goes" rightly mending the deficiency. This is the *Brahmâ*—called "*Mânava*" Either because he is *silent* or because he is *thoughtful* And on account of his knowledge it is the *Brahmâ* alone that protects the sacrificers

just as the mare protects its riders in battle so does the *Brahmā* knowing this protect the sacrifice the sacrificer and all the other priests—removing as he does, all the deficiencies due to these latter. And since such is the case one ought to employ as *Brahmā* only a person who knows this and never a person who does not know it. The repetition is meant to denote the close of the *Adhyāya*.

Thus ends the *Seventeenth Kāṇḍa* of *Adhyāya IV*

Thus ends the *Fourth Adhyāya*



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